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# LETTERS

FROM THE

REV. MR. JOB ORTON;

AND THE REV.

SIR JAMES STONHOUSE, BART. M. D.

TO THE

REV. THOMAS STEDMAN, M. A.

*Vicar of St. Chad's, Shrewsbury.*

IN TWO VOLUMES.

VOL. II.

*Second Edition.*

" Betwixt Mr. HOOKER and these two persons, there was a sacred friendship: a friendship made up of religious principles, which increased daily by a similitude of inclinations to the same recreations and studies. —In this sweet, this blessed, this spiritual, amity, they went on for many years: and, as the holy prophet saith, *so they took sweet counsel together, and walked in the house of God as friends.*"

HOOKER's Life, by WALTON, 8vo. 1793.

*SHREWSBURY:*

PRINTED BY J. AND W. EDDOWES:

For LONGMAN, HURST, REES, and ORME, 39, Paternoster Row, London.

1805.

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# LETTERS

FROM THE

REV. SIR J. STONHOUSE, BART. M. D.

TO THE

REV. THOMAS STEDMAN, M. A.

*Vicar of St. Chad's, Shrewsbury.*

*By* THESE *he being dead, yet speaketh.*
Heb. xi. 4.

SECOND EDITION.

11-8-60 Hunt

V.2

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TO

MRS. HANNAH MORE,

THE FOLLOWING

LETTERS

ARE DEDICATED,

AS A SINCERE TESTIMONY OF GREAT

RESPECT, REGARD, AND ESTEEM,

BY

HER MOST HUMBLE SERVANT,

THOMAS STEDMAN.

Shrewsbury,
July 19th, 1800.

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# LETTERS

FROM THE

# REV. DR. STONHOUSE.

## LETTER I.

Longford-Caſtle, Oct. 3, 1771.

REV. SIR,

I AM now at Lord RADNOR's on a viſit, where I received your letter; but fear I am too late to anſwer it by this poſt, as I muſt ſend



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my letter to *Saliſbury*, which is three miles from hence. I cannot however omit writing a few haſty lines to aſſure you, that Mrs. STONHOUSE and I will do all in our power to render your ſituation at *Cheverel* agreeable to you.

CHEVEREL is a ſmall village, within five meaſured miles and an half of *Devizes*, a capital market town in *Wiltſhire*, in the high road from *London* to *Bath*; and nineteen miles from *Bath*. It is a healthy and delightful ſpot: part of my pariſh lies in the vale, and part on the downs, which extend from thence to *Saliſbury*, one and twenty miles. The village contains forty houſes, including the parſonage houſe: only three ſubſtantial farmers, the reſt are labourers. A peaceful people — who will treat any clergyman, that behaves properly, with great reſpect. The church is ſmall and neat. As to duty, there are only

only prayers in the morning; and in the afternoon prayers with a ſermon. When I am there, during the months of *May* and *June*, I have an evening-lecture on a Wedneſday; but at no other time; as *before* that time the nights are dark, and *after* that time the hay-harveſt begins, and the corn-harveſt follows, when farmers and labourers cannot attend.

I have been rector of *Cheverel* about ſeven years; but have had ſuch full employment, while there, that I ſeldom or ever ſtir out of my pariſh; and have only viſited one gentleman's family, whoſe houſe is within a mile of me. There are clergy and others in the neighbourhood ſufficient for ſociety, had I not at firſt made a declaration, that I came there purpoſely to attend to my pariſh, and had no time to viſit, or to be viſited; nor any thing fit to entertain viſitors, as I am only an oc-



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cafional refident there, and my principal houſe is at *Briſtol*.

My ſalary is £. — a year, with what ſurplice fees there are, which are very inconſiderable in ſo ſmall and poor a pariſh. The parſonage is furniſhed in a plain way, and there is a good garden. When we are at *Cheverel* you will be at no expence, as you will be always welcome to our table. And in the depth of winter we ſhall be glad to ſee you for a fortnight or three weeks, at any time it ſuits you, at my houſe at *Briſtol*, by way of changing the ſcene, as you may eaſily get a ſupply for a Sunday or two at *Cheverel*. If any other curacy in the neighbourhood ſhould happen to be vacant, which probably may be the caſe, and which you might chooſe to undertake the duty of, I and my pariſhioners will be willing you ſhould engage in it. — I have no books, but what

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what I bring with me from *Briſtol*; but any in my library *there*, I can (and moſt readily will) lend you from time to time.

It is a great ſatisfaction to me to have a gentleman ſo well recommended to me by my very worthy friend Mr. ORTON, who has ſo great a deſire to promote the intereſts of religion, and the happineſs and welfare of mankind. — We are deſirous of having you with us at *Cheverel* as ſoon as you can, that we may have it in our power to be with you for ſome little time, and reconcile you to the place; more eſpecially, as you will be a perfect ſtranger to it. But I would not have you diſtreſs yourſelf for time; for I would wait ſomewhat longer before I return to *Briſtol*, rather than ſubject you to any inconvenience. — I write ſo precipitately, that I ſcarcely know what I write, and my



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pen and ink are so bad, that they will hardly mark the paper.

I am,
Rev. sir,
Your's very sincerely,
JAMES STONHOUSE.

Please to direct your portmanteau to be left at my house in Park-street, near College-green, *Bristol*, and my servants shall have proper directions about it.

LETTER

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## LETTER II.

Briſtol, Dec. 1771.

REV. AND DEAR SIR,

YOUR letter has given us great pleaſure in every view. We were afraid leſt the ſolitude of *Cheverel* would have been more irkſome to you, than you have found it; and that this *winter-ſeaſon* you would not have been ſo well attended upon at church, as we could have wiſhed, and conſequently been diſcouraged.— However, you have ſeen the worſt of things. Every thing now is in its moſt diſadvantageous ſtate; and if people *can* attend you theſe ſhort days, and when the roads are ſo dirty, there is no doubt but they *will* attend you, when the paths are cleaner, and the days longer. I hope it will pleaſe God to



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bleſs your miniſtry, and that your preſent ſituation will be beneficial to yourſelf and my people. — You much pleaſe me by ſaying, you aim at ſerious, plain preaching, which you enforce with earneſtneſs, not violence. *Violence* always diſguſts, *earneſtneſs* properly impreſſes me. Nothing can be more unbecoming the gravity and decency of a clergyman, than ſtamping his feet, and thumping the cuſhion, as the manner of ſome is, and which they call preaching with *power*.

I am *very glad* to hear, that ſome of my pariſhioners have been with you in private for your advice and aſſiſtance, as to their religious concerns. This is a *ſure teſt* of confidence, and an heart-felt conviction, that you are in their eſteem a reſpectable character, able and willing to aſſiſt them. I talked ſeparately to every one of them not to neglect their attendance on you, and

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and am glad to hear any good effects from it. A very exemplary and learned minister told me lately, that he had been taught more of Christ and vital christianity by conversing with some of his poor, but serious parishioners, than by all the *books* he had ever read. I mention this for your encouragement.

Your speaking of *Melchisedec*'s being "without father or mother,"* as causing these people to *wonder*, put me in mind of one of our players here, who said, that at the time of our great

* See *Heb.* vii 3. which occurred in one of the lessons for the day. —— "It was usual among the *Greeks*, to say of a person, that he was ἀπάτωρ, ἀμήτωρ, *without father*, *without mother*, when his parents were unknown. And accordingly several of the *Fathers* imagine, that this is here asserted of *Melchisedec*, because there is no mention made of his parents in the *sacred scriptures*." See DODDRIDGE *in loc.*

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great fair (in order to get a full houſe) it was policy to have a play with ſome *hard* name, as *Oroonoko*, &c. as people (eſpecially *ignorant* people) loved to hear what they did *not underſtand*, and to be particularly curious about an *hard* name. I remember a *parſon*, much famed among the country-people for being *able* to read the tenth chapter of *Nehemiah*, in which there are ſo many *hard* words; and they uſed to ſay, that he muſt ſurely be a *wonderfully fine ſcholard* to read them off ſo *roundly*.

I received a letter lately from Mr. ORTON, wherein he preſſes your explaining the epiſtle and goſpel in the deſk on a Sunday morning; not by way of ſermon, but expoſition. I know not what to ſay to this. It is ſomewhat *irregular*: and to keep in the *regular* track, will in all reſpects be beſt. I attribute what he ſays on the ſubject

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ſubject to his not being ſufficiently maſter of our eccleſiaſtical laws and inſtitutions. In the ſame letter, he writes thus. — "ENFIELD has lately publiſhed a very uſeful book, called "The Preacher's Directory." It is a collection of texts, ranged under ſeveral heads, and will be very ſerviceable to young preachers to furniſh them with proper ſubjects to preach on, and texts for illuſtration and proof. I wiſh you would recommend it to Mr. S. You ſafely may, for there can be no hereſy in *that*, though it comes from W. as it conſiſts wholly of texts of ſcripture." — I ſent my ſervant into town, and very luckily the bookſeller had one. It coſt ſix ſhillings. But as I am obliged to pack it up immediately, I can form no judgment of it; but it ſeems a very uſeful performance, and as what will furniſh you with texts for *converſing* with

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with the people, who come to you. Lay it before you, as you ſip your tea, and then a glance of the eye furniſhes you with ſome uſeful text. I have now almoſt done ſermon-writing; but wiſh I had been acquainted with it nine or ten years ago. It is a very neatly printed book. Mr. ORTON is one of the truly ſenſible, moderate diſſenters, and a man of ſolid, ſterling piety.* He ſays, he has written you a long letter.† Bring it with you when you come here, and let us know what time will ſuit you beſt to make us a viſit. Our compliments attend you.

I am, dear ſir,
much and ſincerely your's,
J. S.

If

* "Mr. ORTON is the moſt perfect *exemplar*, I can conceive of a diſſenting miniſter:" ſays a moſt reſpectable correſpondent, in a letter dated Sept. 5, 1800.

† ORTON's Letters, No. II.

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If you cannot get aſſiſtance from Mr. *, apply to **, who, as the Swiſs fight, ſo he preaches for pay.

LETTER

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## LETTER III.

DEAR SIR,

March 17, 1772.

I AM indebted to you for two letters, which I will anſwer (according to my uſual way) paragraph by paragraph, and then nothing is omitted.

You ſay Popularity is a great ſnare. I have *found* it ſo; eſpecially the two or three firſt years after I commenced preacher. I can now *almoſt* ſay *in reality*, what POPE only *affected* to ſay,

"Now ſick alike of envy and applauſe."

"Bleſt rules of cool prudential age!"

ſays Dr. COTTON. I have now many thoughts in the pulpit to damp ambition, and the thirſt of popular applauſe. I am failing in my memory, my voice is tremulous, my once animated eye, now waters, on the leaſt attempt

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attempt to ſtrike by my look, my ſpirits flag, &c. I have alſo ſeen *ſuch changes* in my hearers. How many of my admirers have forſaken me! How often have my moſt undeſerving productions been *extolled*, and my moſt judicious performances paſſed *unnoticed!* How few are *judges!* How little good has been done by thoſe diſcourſes I have taken ſo much pains with, and from which I promiſed myſelf ſo much! I *once* went into the pulpit ſanguine with hope: I *now* go up as an *act of duty* in the ſight of GOD, and becauſe my friends adviſe me to preach. You muſt keep a tight rein over yourſelf, and conſider miniſters are only inſtruments, and the bleſſing is God's. A proper emulation is laudable. Popularity becomes a ſnare, when we grow proud, conceited, and behave accordingly, attributing all to *ſelf*, unmindful of the grace and bleſſing of God; and regarding

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garding *our own* reputation only, without being deſirous of his glory, and the ſalvation of our fellow-creatures. I daily pray for God's grace to ſtrengthen and ſucceed your endeavours, and it is my greateſt pleaſure to hear of your ſucceſs.*

I bleſs

* In a letter received from him ſome years afterwards, he expreſſes himſelf thus:

"— I think you judge right in keeping yourſelf to yourſelf at —. Who are the clergy there? What ſort of men and preachers? You ſay the incumbent of —— is on good terms with you. If he is a goſpel miniſter, he will be *glad* of the applauſe you meet with when you preach for him. If he is a man of the world, he will ſoon grow *ſhy*. I don't care a ſingle farthing about popular applauſe; and ſhould rejoice to be excelled here, at *Cheverel*, and every where. My only view is, to have the cauſe of religion promoted, and men's hearts made better. I have often been commended as a preacher by very worthleſs people: but what ſatisfaction is *that*?—Let me ſee theſe *converted* by my ſermon! — Here's the ſatisfaction! the only *true* ſatisfaction."

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I bleſs God from my heart, that your miniſtry is ſo well attended. This will be an encouragement to you: and I tell you before I come to *Cheverel*, I ſhall preach but little while I am there, as my ſermons in general are not calculated for that people. They are diſſatisfactory to myſelf; and I cannot at my time of life be compoſing afreſh in a different way. Doing good ſhould be the great end of preaching; and *your* diſcourſes are much better calculated for that purpoſe in *that* place, than mine are. *My* ſermons are calculated for great towns, *your's* for country villages and plain people. But even *here*, I eraſe every hard word, and if ſuch eſcape me I alter them. My great end in coming to *Cheverel* this year, will be, not *to preach* myſelf much, but to confirm and ſtrengthen *your* preaching; to converſe with the people, en-



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couraging ſome, and admoniſhing others. — I am glad to hear ſo good an account of **; but till people *pray* from principle, there can be no work of grace begun in them.

I do not care who *has* the living of —, ſo I *have it not*. I have received a letter from LORD **, of which I ſend you a copy *verbatim*; by which you will ſee, he *could* have procured it for me. Never, no never, will I undertake the care of ſo large a pariſh, in ſo populous a city. You ſee the cork-cutter at *Saliſbury*, ſays, on hearing me at the cathedral there, "I am not the man I was." Nor am I. My ſtrength and voice fail me, and my infirmities increaſe daily. I have been *very happy* here for nine years; and have *no fatigue* at a time of life when I require reſt. Happy in my family, and nothing to do, but to preach once or twice a week, and to pray to God to prepare

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prepare me for bidding a final adieu to the world: whereas, had I gone to —, I ſhould have been ruſhing into the world afreſh, and on a very unpromiſing ſtage of action. *Me ſylva, cavuſque,* TUTUS AB INSIDIIS, &c.

## MY CHOICE.*

*Stet quicunque volet potens*
*Aulæ culmine lubrico, &c.*

I.

No! I ſhan't envy him, whoe'er he be,
That ſtands upon the battlements of ſtate;
Stand there who will for me,
I'd rather be ſecure, than great.
Of being ſo high, the pleaſure is but ſmall,
But long the ruin, if I chance to fall.

II.

Let me in ſome ſweet ſhade ſerenely lie,
Happy in leiſure and obſcurity;
Whilſt others place their joys
In popularity and noiſe.
Let my ſoft minutes glide obſcurely on,
Like ſubterraneous ſtreams, unheard, unknown.



* By Norris.

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III.

Thus, when my days are all in ſilence paſt,
A good, plain, country-man I'll die at laſt.
Death cannot chuſe but be
To him a mighty miſery,
Who to the world was popularly known,
And dies a *ſtranger to himſelf* alone.

If Mr. * invites you to his houſe, go; but behave with dignity. Reſpect and reverence yourſelf, and the character you ſuſtain. Laugh at no profane jeſts; but be ſilent and grave, if you cannot reprove: and as ſoon as ſuch diſcourſe is paſt, be cheerful again. If you can recommend any good book to him or Mrs. *, do ſo. In ſhort, be gentle with them at firſt, and Providence may make you an inſtrument of ſome good to him. As to the *other 'ſquire*, he is a ſtrong proof how little good is to be done. You have heard of the proverb, "An old man taught *wiſdom*." I am *he*. ** has taught me wiſdom; and

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and reminds me of what *Oroonoko* ſaid, when he attempted to deliver the ſlaves, and they forſook him.

" I bluſh quite thro' this veil of night
" A whitely ſhame to think I ſhould deſign
" To make thoſe free, who are by nature ſlaves."

So I bluſh to think I could e'er ſuppoſe, that ſuch an one as ** had ſenſe enough to diſtinguiſh between Dr. MOYSEY, of *Bath*, and Dr. **, † of *W. L.*

As to your inquiry concerning Mr. HERVEY's manner of preaching, I recollect that he preached without notes; excepting, that he had before him a ſmall veſſel of paper, on which were written, in ſhort hand, the general heads and particulars of his ſermon; which ſometimes he looked at, and ſometimes not. He was very regular in his plans; nor was he very



† A noted water-doctor.

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long; from thirty to forty minutes was his uſual time, *rarely* longer.

I have been at Mr. ORTON's deſire to ſee Mrs. BRETT,* at *Bath*; and a moſt amiable, good woman ſhe is. I breakfaſted with her, and we had much ſerious converſation together. She ſhewed me ſome of her father's ſermons in his own hand-writing; and told me of your having been to pay her a viſit before I received your letter. Adieu!

Your's ſincerely,

J. S.

P. S. Dr. MOYSEY writes to me thus.—" A. whom you recommended to me, ſtayed here a very few days; his avarice getting the better even of ſelf-love. Avarice is an exceſcence

* The laſt ſurviving daughter of the Rev. Mr. MATTHEW HENRY: a lady eminent for piety, charity, and every good work. She died Auguſt 8, 1787, in her eighty-fourth year.

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creſcence, which eats into the very habit of the mind, unleſs from time to time extirpated by reaſon and religion. Poor wretch! He is in a pitiable ſituation; for I have too much cauſe to apprehend a tendency to a palſy. It is not to be wondered at, that much uncharitableneſs, &c. &c. ſhould neſtle deeply in ſo depraved and narrow a mind."



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## LETTER IV.

DEAR SIR,

1772.

WE reached home safely, (blessed be God!) on Friday evening, after a very sultry journey.—I was at the *Hot-Wells* yesterday morning, and am most heartily sick of it already. I long for the retirement of *Cheverel*.

Bear me, ye Gods! oh, quickly bear me hence,
To wholesome solitude, the *nurse of sense:*
Where *contemplation* prunes her *ruffled* wings,
[*ruffled* by the interruptions and follies of public places]
And the free *soul* looks down to *pity* Kings.

Public places are the nurseries of *folly*. You may well say, "Give me the *Cheverel* rusticks."

Sir

Sir T. H. is very ill here, and engroſſes much of my time, precious time* — *quod fugit irrevocabile. Redeem time*, is conſtantly ringing in my ears.

You ſay I may do much *real good* by preaching at the *Wells* among the diſſipated great. I deſpair of it, and *therefore* am ſo reluctant. Had I *proper* ſermons, ſuch places, as *Cheverel*, would be my delight,—*obſcuro poſitus loco = nullis notus quiritibus.* — Lady * aſked me if I would preach at the *Wells* on Sunday next. I excuſed myſelf by ſaying, that Lady CHARLOTTE EDWIN was expected next week, and Lord LITCHFIELD; who would probably aſk me, and that I ſhould oblige them, at

* On this occaſion the Doctor acted in his *medical* capacity; which he ſometimes did, when deſired by ſome particular friend. He was well acquainted with the worthy baronet above mentioned, who died ſoon after, and whoſe ſiſter his patron had married.

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at the ſame time I complied with her Ladyſhip's requeſt. She ſaid ſhe would come to *All-Saints*. I told her, that as a phyſician, I muſt forbid her; as ſhe was not well, had lain in ſo lately, and as *All-Saints* was intolerably hot in ſummer by the crowd of people.—What *can* a man preach at the *Wells?* P. would ſay I had no light; the cl—y would ſay I was an enthuſiaſt; the bucks, that I was rigid and old-faſhioned; the ladies, that I was an old fellow, paſt pleaſure myſelf, and an enemy to it in others: and *all* agree, (P. excepted) that I was a *methodiſt*. So that *no good* would be done. They would agree, that I ſaid ſtriking things, and therefore contributed a little to their amuſement. "What will this babler ſay?"—Why, he will ſay ſomething more ſpirited than Dr. *Humdrum*. I *fear* the face of no man living: it is not *fear* of them: but *my ſpirits* are broken

broken by ſeeing, that my inſtructions are diſregarded, and that at public places there is too much diſſipation to permit of any degree of ſerioufneſs: and therefore I keep my breath to cool my pottage. — Mrs. * (the great wit of the age) complimented me t'other day by ſaying,—"Give me leave, Dr. STONHOUSE, to aſk you, when we are to be *benefitted* by your inſtructions?" My reply was that—"my expectations of *benefitting* were at ſo very low an ebb, as in a manner to make me give over all hopes of doing good, and that I ſhould decline preaching at the *Wells* this ſeaſon."—It was not a very *polite* anſwer, but a *true* one. *She* (as ſhe has a large fortune) ſuppoſed I ſhould have *immediately* anſwered, "Whenever *you* pleaſe, Madam, to deſire it."—But I knew ſhe had no ſerioufneſs in her; but merely curioſity prompted her, which I was not

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not diſpoſed to gratify, and ſo we parted.

At *Cheverel* and at *All-Saints*, it is my *duty* to preach; but I diſlike, greatly diſlike, at my time of life, being made a raree-ſhow of at *Bath*, the *Wells*, &c. hopeleſs of doing good. God knows the ſincerity of my heart, when I ſay, that (old as I am, and weak as I am) I would preach from *January* to *December* daily, had I proper opportunities, and a proſpect of being uſeful.

You are certainly in a ſphere of uſefulneſs, reſpected and heard with great attention. ** may be an inſtance to the contrary. However, ſo long as he comes to church, and ſits under the means of grace, he may be impreſſed, when we leaſt expect it. — We are to guard *againſt* him, and pray to God *for* him. "Be wiſe as ſerpents," take care he does not hurt *you*:

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*you:* "but be harmleſs as doves," have no intention or deſire of hurting *him*, further than the hurt ſuch a ſlanderer may receive by our *juſt* and neceſſary defence of ourſelves. This is truly chriſtian conduct. People may *diſregard* us, and *calumniate* us as miniſters; but let *us* do our *duty*, and be *faithful* to God amidſt a generation of unkind and *faithleſs* men. Remember what MILTON ſays of *Abdiel*, at the concluſion of the fifth book of his *Paradiſe Loſt:*

"Among the *faithleſs*, *faithful* only HE.
"Among *innumerable* falſe, unmov'd,
"Unſhaken, unſeduc'd, unterrify'd,
"His *loyalty* he kept, his *love*, his *zeal:*
"Nor *number*, nor *example* with *him* wrought
"To ſwerve from *truth*, or *change* his *conſtant* mind,
"Tho' SINGLE."

I lately preached on this text, "Be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, *knowing*,

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*knowing*, that your labour is not *in vain* in the Lord." (1 *Cor.* xv. 58.)

What a pitiable object muſt Mr. * * be! old, paralytic, and a ſtranger, I fear, to the only conſolations he can have—the conſolations of the goſpel.

"See how the world its veterans rewards."

Not ſo our Maſter. When the true chriſtian dies, he properly begins to live. How different the ſerene and peaceful end of your aged relation: in whoſe death there was every circumſtance to reconcile her friends to it. God grant that "*our* laſt end may be like *her's!*"

I had a letter to-day from Mr. ORTON, who has been very ill, and is breaking up apace. — "I have, ſays he, too much fear and anxiety about the great remove; a weak faith, a wavering hope, and many painful doubts. Give me the kind aſſiſtance of your

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your prayers. I want much to know, whether this uncomfortable ſtate ariſes ſolely from ſhattered nerves, or ſolely from a bad ſtate of mind, or from a mixture of both. Pray that God would ſhew me this by ſome convincing evidence, for my doubts are ſometimes exquiſitely painful, eſpecially of late, as my fleſh and ſpirits have been declining; and I could not but apprehend I was near the end of my pilgrimage."—From this extract you will perceive it is a great and moſt awful thing to *die*. — In the ſame letter he writes,—" I am *much* pleaſed with Mr. FLETCHER's tracts againſt the Antinomians; which I have been reading; tho' I wiſh he was not ſo prolix."— But controverſy does not ſuit *my* taſte. There are but *two* claſſes, the children of God, and the children of the devil. To *which* of theſe do *we* belong? is the important

ant

ant queſtion. No matter whether proteſtant or catholick, churchman or diſſenter, calviniſt or arminian. Do you *grow* in grace? Are you a man of *prayer*? Do you *fear* God? Do you *love* Chriſt? Are you *convinced* of the neceſſity of the Holy Spirit to purify your corrupt nature? Do you *watch*, as well as *pray*? Theſe are *fundamental* queſtions; clear of all controverſy, level to every man's apprehenſion. — Lord, direct us in the right way amidſt all this confuſion and variety of opinions! "I am the way, the truth, and the life," ſays Chriſt. And yet how few are agreed about either the *way*, or the *truth*, or conſider *Him* as their *life*. However, I content myſelf *in generals*, without entering into *particulars*. It is ſufficient for *me* to know, that there is a God, a Saviour, and a Sanctifier; a pardon for ſin; a reſurrection; and an immortality

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immortality of bliſs. Theſe things are clear. God grant we may make a proper and comfortable uſe of them; and not dabble in controverſy, till we renounce all principle, and all religion.

*You* are happy to be *out of the way* of temptation. "*Lead us not* into temptation," is a moſt neceſſary petition every where; eſpecially in great cities. I am ſure *I* find it ſo. "Deliver us from evil:" the evil of ſin, the evil of hell, the evil of diſeaſe, the evil of an accuſing conſcience; from our evil ſelves, from evil men, and from the *evil one*, that great and wily tempter. And yet how many lead *themſelves* into temptation, and *plunge themſelves* into evil; while they pronounce the words, (as a mere matter of form) "*Lead us not* into temptation; but *deliver* us from evil."

I hope your Siſter is well, and that ſhe will *in time* reconcile herſelf to



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*Cheverel*, which muſt doubtleſs, after firſt coming to it, be dull to her. But *time* is a kind friend in mitigating our ſorrows of every kind. I ſhall be glad to have her take in good part my well-intended admonitions, and religious hints; and that both you and ſhe will particularly remember what I have ſaid in my *Spiritual Directions*, page 19 and 23.* I was up yeſterday and to-day

* "Let me prevail on all my readers to riſe *early*; for the pillow is a treacherous counſellor, and *Time* is too precious to be loſt in any *unneceſſary* indulgence; which may, in many circumſtances, be more criminal than the generality of us are aware: for if they cannot comply with *ſo ſmall* an inſtance of ſelf-denial, how can they be expected to comply with *others*, which may be more difficult. Only conſider how greatly the gain of an hour or two, every day from ſloth and inſenſibility, really adds to the term of your life, as well as conduces to the preſervation of your health. — For in effect, he can ſcarcely be ſaid to live, who has no ſenſe of his

to-day a little after five o'clock. Were you? *Bad* customs contracted *in youth*, end not but with life: on the contrary, *good* customs prevail to the last. — Dr. DODDRIDGE, winter and summer,

 rose

his being, nor use of his faculties; and the habit of more or less indulgence, is known to make an astonishing difference in these last, when we are awake, and capable of using them." — "You must likewise *redeem Time*. Remember *Time* is precious, and if lost is irrecoverable. Every friend, and every thing, will be apt to be stealing *this* from you; it behoves you therefore to be very careful of it: — That you *may* be so, ask yourself every *morning*, soon after you rise, the following questions, and make memorandums accordingly. (1.) What business have I to do this day, and in what order? (2.) What opportunities can I this day contrive for doing good to others, or for improving myself? (3.) What temptations am I likely to encounter, and in what instances have I lately failed? — Remember *punctuality* is the very life of business; and though, strictly speaking, not a virtue, yet, from its great use, very nearly allied to one; and sure I am, that most of the inconveniencies of life arise from the breach of it."

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roſe at five: and he made riſing *an act of devotion* in a ſhort hymn; a part of which I ſhall here tranſcribe, recommending it to you and your ſiſter to get by heart.

I.

Awake, my ſoul, and meet the day;
Unfold thy drowſy eyes,
And burſt the pond'rous chain that loads
Thine *active* faculties.

II.

God's guardian-ſhield was round me ſpread
In my defenceleſs ſleep:
Let *Him* have all my *waking* hours,
Who doth my *ſlumbers* keep.

III.

I for this hour muſt give account
Before God's awful throne;
Let not this hour neglected paſs,
As thouſands more have done.

IV.

Pardon, O God, my former ſloth,
And arm my ſoul with grace;
As, *riſing now*, I *ſeal* my vows
To proſecute thy ways.

With

With theſe words he ſprang out of bed.* —

All here join in kind remembrance to you both. I am,

Dear ſir,

Your's ſincerely,

J. S.

P. S. Stitch a few leaves together, and call it the pariſh-memorandum-book; and ſet down in it any little tranſactions as they occur. For inſtance. Gave one of the bibles to *; a common prayer book to **; STANHOPE's meditations to **; lent WILSON on the ſacrament to *; S's houſe to be thatched; * the ſchoolmaſter to be called upon; get more young people to be inſtructed in the ſacrament; &c. In ſhort, keep a kind of a parochial diary in the above manner: then I ſee *at once* on my return, the



* See alſo Bp. KENN's *Morning Hymn.*

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state of my parish, and nothing will be omitted or forgotten.*— Pray send me Mr. ORTON's character of CORBET's little book on *Self-employment in secret*.†

LETTER

* Mr. JOHN WESLEY's father was a man of great regularity, of whom his son observes, that it was his custom to visit all his parishioners, sick or well, from house to house; to talk with them on the things of God, and observe severally the state of their souls. What he then observed, he minuted down in a book kept for that purpose, which he called his *Notitia Parochialis*. In this manner he went through his parish, which was three miles long, three times. He was visiting it the fourth time round, when he fell into his last illness. — *Memoirs of the late Rev.* JOHN WESLEY, *by* JOHN HAMPSON, vol. ii. p. 107.

† See ORTON's *Letters*, No. III.

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## LETTER V.

DEAR SIR,

Aug. 27, 1772.

I NEVER overlook your margins, either at the top or bottom of your letters. But why don't you uſe a larger ſize paper?

I am heartily glad to hear that your audiences keep up; and ſtill more ſo, that you go from houſe to houſe, and *meet with much reſpect and affection.* Indeed, Mr. **, who was here lately, told me you were much beloved by all the people. Let this counterbalance that thorn in your fleſh **. Nothing like *viſiting the pariſhioners* with a view to *their religious concerns*, where ſuch *viſits* are acceptable. —You did well in lending Mrs. ** ORTON *on Eternity.** If ſhe objects



* Price 6d. the 7th edition.

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to what you say in order to convince her of the corruption of her nature, and errors of her past life, refer her to passages in the *liturgy* and the *scriptures*, and endeavour to get her to *pray*, that she *may* have her eyes opened to see the evil and danger of sin. Such passages from the liturgy, as "there is *no health* in us. Have mercy upon us *miserable* offenders! O God, the Father of heaven, have mercy upon us *miserable* sinners! &c." And from the scriptures—"Enter not into judgement with thy servant, O Lord, for in *thy* sight shall no man *living* be justified. *Create* in me a *clean* heart, O God; and renew a *right* spirit within me, &c." She cannot say these are your words; and *comment* on such passages. Shew her the *extent* and *spirituality* of the divine commands, according to Christ's *own* comment on them in the fifth chapter of *Matthew*.

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*Matthew.* But I hardly expect you will do *her* any good. Old trees will not bend: young twigs may be formed to your purposes.

As to the affair you speak of, — my *well-weighed* advice is, to take *no notice* of such affronts. Leave *that* to others. *Remember*, and *imitate* Dean TUCKER's conduct at a violent election at B. His parish told him, If he voted against the *vestry*, they would not collect him a shilling. His *answer* was noble, and spoken very calmly — "Gentlemen, do whatever is right in your own eyes. I shall certainly vote for Lord C. consequently against you. And I shall certainly do my duty to you, as your *minister*, whether you collect for me or not. If you can answer that in your own consciences, I am satisfied. Sure I am, *my* conscience shall never reproach me for my conduct towards *you*; and I should be very

very ſorry (for your *own* ſakes) that *yours* ſhould ever reproach you for your conduct towards *me*." — This manly, honeſt, and diſintereſted behaviour ſo *awed* and *overcame* them, that his collection never leſſened. — Go on doing your duty, as you have begun, and leave the reſt to Providence. "When a man's ways pleaſe the Lord, he often makes (unexpectedly makes) even his enemies to be at peace with him." (*Prov.* xvi. 7.) If you appear *hurt*, * * triumphs. If you *court* his favour, he grows more inſolent. Be barely civil: ſeem to know nothing: and keep yourſelf to yourſelf.

The following is a ſhort prayer, I ſometimes make uſe of. — "Let us ever be prepared to bear any diſappointments we may meet with in our *expectations* and *endeavours*, with ſuch a temper, as becometh thoſe who believe in

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in Thee, and who regard thy hand in all things; ſubmitting without murmuring to thy holy will; and accounting what thou art pleaſed to appoint the fitteſt and beſt for us. And while we make it our *ſtudy* to do our duty with *ſincerity* and *diligence*, let us ever with peaceful minds, and full reſignation, leave all *iſſues* and *events* to *thy diſpoſal.*"—Meditate on the text you mention: "*Be ſatisfied from yourſelf.*" (*Prov.* xiv. 14.)

"One ſelf-approving hour whole years outweighs
"Of ſtupid ſtarers, and of loud huzzas."

POPE.

God bleſſes the uſe of ſix means, *viz.* prayer—reading the ſcriptures—meditation—examination—ſpiritual converſation—and publick worſhip. —You know not what good you may do even after you are dead, by your preaching and converſation. I have reaped

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reaped benefit this year from things, which Dr. DODDRIDGE ſaid to me thirty years ago; which have lately come into my mind with the ſtrongeſt conviction of their propriety and uſefulneſs. No man knows which of his ſermons will, or will not do good. It is his buſineſs to preach; preaching being a divine ordinance. What the world ſays or thinks, is (and ought to be in a miniſter's eſteem) of no conſequence. He is to go on doing his duty.

I know ſuch enthuſiaſts as *** ſet *prudence* at defiance, calling it, (as one of them has done) "a raſcally virtue." No matter for that. A chriſtan miniſter without it, ill deſerves the name of a chriſtian miniſter; and is a bad imitator of his bleſſed Maſter, whoſe every word was *prudent*. See all his anſwers to the enſnaring queſtions of his enemies. —

I am.

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I am an *open* man: I never *hint* a fault, or *hesitate* a dislike, but come to the point *openly*, as a *true friend*. If a man says painful and disagreeable things to you, depend on it he is your friend; else he would prophesy smooth things, and not care what became of you. — Remember the *Berkshire* proverb: —

"Trust not to any:
"But save the penny,
"Against a rainy day."

If you have any remaining doubts, consult your *fidus Achates*, Mr. ORTON, on the business, who is a wise man, and your steady friend. — But enough of this.

Archbishop TILLOTSON was an excellent man. He gave away the *whole* of his revenue (exclusive of his necessary expences) in charity, and died so poor, as to leave his widow only

only the profits arising from the sale of his sermons to subsist on: in which he was blameable. She *should have been* provided for by the archbishop.*

You can use *exercise enough* without keeping a *horse*. *Walk* daily, till you are tired. Think, how many thousands keep no horses, and are strong and healthy. Besides, you may *hire* one at any time.

We go to visit the DEAN of GLOCESTER, on Tuesday, *September* the 8th, and shall return on Saturday the 12th, after which time we shall be heartily glad to see you at *Bristol*.

Always

* Dr. BIRCH observes, in his Life of Abp. TILLOTSON, that he left nothing to his family but the copy of his posthumous sermons, which was afterwards sold for 2500 guineas. His Majesty therefore granted Mrs. TILLOTSON, on the 2d of May, 1695, an annuity of 400l. during her natural life, and an addition to it on the 18th of August, 1698, of 200l. a year more; both which were continued till her death, on the 20th of January, 1702.

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Always consider my house as your home. — What say you to the DEAN's *Sermons* (lately published) especially *that* on the *different Methods of Conversion?* His *second* sermon will bear a *dispute*. See DODDRIDGE's Family Expositor, vol. v. p. 139. *note.** His *Remarks*

* Extract from a letter of Mr. ORTON's to Dr. STONHOUSE, dated Dec. 2, 1772. — "I desire you will present my respectful compliments to the worthy DEAN, and my thanks for his Sermons. I am not sure what particular idea he hath, and how far he carrieth it, when he speaks of the corruption of human nature, or else I imagine, we differ very little, if at all, in our theological sentiments. We do indeed, and I presume always shall, differ about the alliance between church and state. In other instances he is one of the clearest writers I know. No one could write more intelligibly, judiciously, and forcibly on trade, naturalization, and navigation, than he, or with a more liberal and candid spirit. I was convinced by those tracts at once, and had not a doubt left. But I greatly honour the man. — In his sermon on the penitent malefactor, he has well confuted the

*Remarks on the Common Prayer*, which you heard him read in my parlour, when

the trifler's plea from that hiſtory. Many years ago, in a ſet of Sermons on Repentance, I ſhewed the hazard of a late repentance, and conſidered this caſe, and ſet it in ſomething of a different light. I obſerved, that it ſeemed to me very probable, he was a pious man before, but had not heard of Chriſt. The words the evangeliſts uſe to deſcribe him, do not neceſſarily denote he was a *thief*, only a criminal in general. I imagine he was one engaged in *Barabbas'* ſedition againſt the Romans; (See *Mark* xv. 7.) and he might engage in it with an honeſt deſign, to reſcue his country; and a laudable, though ill judged zeal, for the honour of the God of *Iſrael*, and might be no otherwiſe guilty. This was the caſe of ſeveral good men in MONMOUTH's affair. His being crucified, which was a roman, not a jewiſh puniſhment, and their puniſhment of traitors and ſeditious perſons, under which idea Chriſt was crucified, confirms this conjecture. His reproving his companion confirms this; or, he might have been long in priſon, and have repented there. But the DEAN's reaſoning ſufficiently confutes this vain plea. —— Since this, I find JORTIN is of my mind, and ſupports the opinion with ſome other plauſible remarks."

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when you were at *Briſtol*, are in a manner done; and very well done. Whether he will publiſh them next ſpring, or not, I cannot tell. He is not determined.

I want to be in the *Cheverel-neſt*. *You* have *too little* company: *we* too much. Such is this life! the happy mediocrity is ſcarcely any where, or in any thing to be found. Remember us kindly to your ſiſter. I chide you ſometimes; but it is in love. *Ubi multa nitent, &c.* I commend you both to the bleſſing, guidance, and protection of the Almighty; and am,

Your's ſincerely,

J. S.

The *ſixth* edition of my *Treatiſe on the Sacrament* is publiſhed this day, price twopence.



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## LETTER VI.

Briſtol, Feb. 4, 1773.

MY DEAR SIR,

NOTHING can give me greater ſatisfaction, than to hear you commended. A juſt commendation is an encouragement to proceed amidſt many diſcouragements. Mr. CATCOTT* expreſſed his approbation, &c.

For my own part, I am almoſt *ſick* of preaching, conſidered merely as preaching: but am determined to perſevere in doing my duty. On Sunday ſevennight ſome principal people from —, came to hear me at *All-Saints*. I preached from *Luke* xviii. 22. "*Yet lackeſt thou one thing.*" I was told afterwards, that the ſermon ſtruck them, and they were full of encomiums upon it.

* The Miniſter of Temple-Church, *Briſtol*.

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it. But what was the consequence of this approbation and applause? Were they edified by it? I fear not. For lo! on the *Sunday morning* following, having been every night of the preceding week at the play and concert, they set off for —, with their equipage and all their servants. You see I was (like the prophet *Ezekiel*) "one who had a pleasant voice." They would not stay to hear me once more; but notoriously profaned the sabbath by travelling, rather than do it. How mortifying a consideration! How humbling is this to a serious preacher! It shews we are in ourselves nothing without the grace of God to impress what we say on the heart. But I am now an old veteran. I laugh at the idea of popularity, as lighter than a feather. I totally disregard it, and would not give a straw for the praise of all the people in the kingdom, fur-



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ther than as it may be conducive to make *any one* attentive to me, in order to their improvement. I was once, I own, *fond* of preaching, thought I ſhould do good, and the praiſes I received were grateful to me. Perhaps, I was ſinfully vain and ſelf-ſufficient. But God has ſhewed me my impotence, my nothingneſs, and that it is *He* (not my rules of ſpeaking, received even from GARRICK himſelf,* nor animated pro-

* "The doctor was one of the moſt correct and elegant preachers in the kingdom. When he entered into holy orders, he took occaſion to profit, by his acquaintance with GARRICK, to procure from him ſome valuable inſtructions in elocution. Being once engaged to read prayers, and to preach at a church in the city, he prevailed upon GARRICK to go with him. After the ſervice, the Britiſh Roſcius aſked the doctor what particular buſineſs he had to do when the duty was over; "None," ſaid the other: "I thought you had, (ſaid GARRICK) on ſeeing you enter the reading deſk in ſuch a hurry."——"Nothing (added he) can be

productions, which) must change the heart. Let you and I, therefore, be more and more convinced of our own insufficiency, and apply more frequently and fervently to God for his blessing; and do our duty, expecting a reward *hereafter* for the mortifications we meet with *here*.—Many a minister's heart has been broken by the



be more indecent, than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible."

He next asked the doctor, "What books he had in the desk before him?" "*Only* the bible and prayer book."—"*Only* the bible and prayer book," replied the player; "why you tossed them backwards and forwards, and turned the leaves as carelessly as if they were those of a day-book and ledger."

The doctor was wise enough to see the force of these observations, and in future he avoided the faults they were designed to reprove."—*See British Public Characters of* 1798, *p.* 439.

The editor has heard the doctor relate this anecdote.

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ingratitude of his people, who is now high in the climes of blifs.

I fancy you will fee the advantage of *ſtudying* the 24th page of my *Spiritual Directions*; and of keeping a memorandum of the buſineſs of the day, and the order of doing it. For want of ſuch a memorandum *formed* in the morning, you have left behind you ſeveral things you brought with you here: but as I am obliged to ſpend next Sunday at *Bath*, (where I ſhall preach twice at the requeſt of the arch-deacon) to be in readineſs for the poſt-coach on Monday morning, and ſhall paſs thro' *Devizes*, on my way to *London*, I will bring them with me, and leave them for you there at the White Bear.

Take care of the poor ſick woman; and whatever thou expendeſt, when I return, I will repay thee.

Your's ſincerely and affectionately,

J. S.

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## LETTER VII.

DEAR SIR,

Aug. 24, 1773.

TO-MORROW, at five in the morning, I ſet off for Sir WILLIAM STONHOUSE'S, and hope to be at home again on Saturday ſevennight.

In anſwer to Mr. **'s *diſputing* letter, methinks I would write ſomething to this effect — "I am glad to hear of any good done, or likely to be done at —: but I am fully perſuaded, that a zeal to do good ſhould always be regulated by great prudence. It ſhould be a zeal according to knowledge. I deſire to be a *ſolid*, *conſiſtent* chriſtian; and to have what is the *only ſure* evidence of being a chriſtian, a love for all mankind, and an earneſt deſire to pleaſe God, and keep his



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commandments. "Chriſt (ſays the apoſtle) is the author of eternal ſalvation to them (and to them *only*) who *obey* him:" (*Heb.* v. 9.) Every thing elſe is a ſtrife about words. I deſire to expreſs myſelf in the plaineſt terms in all my religious converſation, as well as in my preaching. As to the *figurative* language of ſcripture, ſuch as the *new birth*, &c. I chooſe to make uſe of them ſeldom and cautiouſly in my ſermons, being ſo liable to be miſunderſtood and abuſed. The *high eaſtern* figures do not ſuit *our* climate, how proper ſoever in the connection they ſtand, where the Holy Spirit of God has placed them. We cannot be too cautious, leſt we give wrong touches to the ark of God, and do *hurt* where we intend to do good." — Write this, and little beſides.

I *fear* Mr. ** will employ his time and zeal in preaching *doctrines, tenets,*

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*tenets*, *words*, and *phraſes*, and not *ſolid*, *conſiſtent* chriſtianity; not the catechiſm properly explained, and ſcripture rationally expounded; but a bigotted, narrow ſyſtem, unintelligible and unprofitable. This I know, is *called* religion: and others who are much wiſer and better than themſelves, are treated, as having *no* religion *at all*, though, at the ſame time, all *worldly* men ſay they have *too much*, are righteous over-much, as has often been ſaid of *me* and *others*.—I preached in the Abbey at *Bath* not long ago, where was a young cl——n, who behaved extremely indecent, ſhewing all imaginable ſigns of contempt of the preacher. But did this affect *me*? Not in *the leaſt*. As POPE ſaid, when he was abuſed,

"I wiſhed the man a dinner, and ſat ſtill."

POPE knew he could write verſes, though

though *filly* poets abuſed him. I knew my ſermon to be ſolid, and written in no contemptible ſtyle. I therefore looked on the *young man* as a ſilly being, not worth my anger, tho' an object of my pity. Another clergyman went into —ſhire, and not knowing I was acquainted with the family he was viſiting, and that a lady there was one of my intimate friends, began abuſing *my doctrine*. But the lady ſoon ſilenced him. So you ſee, I go through much *evil report*. But theſe things do not *move* me. I am going *out* of the world, and am ſorry to leave it ſo wicked, and to ſee thoſe who ſhould reclaim it, ſo little likely to do it.

Tu ne *cede* malis, ſed contrà *audentior* ito,

is my maxim. If this be to be vile, ſays *David*, I will be viler ſtill. (2 *Sam.* vi. 22.)

When

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When I am dead and gone, you will probably think of ſome things I have ſaid to you, which may now ſeem of little importance. I have often ſaid, and I again repeat it, "We are to do *our duty*." No matter whether this perſon or that ſneers at either *you* or *me*. It is *my duty* (as miniſter of *Little-Cheverel*) to ſupply my pariſhioners with proper *prayers* for their uſe.* It is *your duty* to preach to them *faithfully*, as *my* aſſiſtant, and as *God*'s miniſter, which you have always done. —*Expect* no thanks from parents for teaching their children their catechiſm. The ſingle queſtion I aſk my heart is —"What is it *my duty* to do?" I anſwer — "to catechiſe." I am got *quite indifferent* about *thanks*, *gratitude*, or

* He had at this time ſent a number of his Book of "Prayers for the uſe of private perſons, families, children, and ſervants," (price 4d.) to be diſtributed among his pariſhioners.

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or *popular applauſe*. I give myſelf little concern, whether I have eighteen or eighteen hundred hearers (except for *their* ſakes.) I am to do my *duty*, as rector of *Cheverel*, and lecturer of *All-Saints* in *Briſtol*. At the day of judgement, it will *not* be aſked, "What *number* of hearers had you?" But "were you *faithful?* Did you do *your duty?*" I ſee ſo little *good* done, and mankind are *ſo indifferent* about the concerns of religion, and ſo keen after pleaſure and profit, that I am ready to *deſpair* of doing good. Yet it is *my duty* to exert myſelf; and I *do* it, and *will* do it. Act on this principle, and ſet your mind at eaſe. Nay, it is the *only* principle, which *can* give eaſe and *true* content. I conclude the ſubject with this *one* admonition. "Uſe eagle-eyed prudence, and heart-breaking perſeverance." This was my rule

as

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as a phyſician, and ſhall be ſo as a divine.

Your text from *Proverbs* xxix. 1. was a very *proper* one. *Jeremiah* was a *weeping* prophet, and did little good. *Ezekiel* was a fine ſpeaker, (had a *muſical* voice) but did little good. *Iſaiah* uſed a ſublime ſtyle, yet made few converts. CHRIST worked miracles, and never man ſpake like *Him*; yet, who among the ſcribes, and phariſees, and great men believed on him, or attended his miniſtry?

Mr. ORTON's letter to me on the death of my daughter, Mrs. PALK, which appeared in the *Briſtol Journal*, was very much liked. And in a following paper there was an encomium upon it; but by whom I know not. He does not wiſh to have it known, that he was the writer of it, becauſe, ſays he, it was an haſty production; though

though printed by his own permiſſion, at my requeſt.*

I was called upon lately by the *celebrated* orator Mr. H. who brought me a letter from a perſon of *Bath*, with whom I have very little acquaintance. He preſſed me to take a ticket for his lectures *gratis*, which I refuſed; as it is my rule never to go after ſuch men. Mr. ORTON writes of him thus. —"H. and Mr. ADDINGTON, of *Market Harborough*, preached at the anniverſary-meeting of miniſters at *Dudley*, in *Worceſterſhire*, laſt year at Whitſuntide. Many attended, having heard a great orator was to be there. Mr. A. preached firſt, like a ſolid, ſenſible miniſter of Chriſt. They took *him* for the orator, and ſcouted poor H. whoſe oratory was loſt upon them."—"Indeed, indeed, (adds Mr. ORTON) there is great reaſon to lament the vitiated

* See Appendix, No. 2.

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vitiated taſte of the age." — H. told me, he had two hundred and ſixty ſubſcribers — whom he is to make orators. *Riſum teneatis?*

I ſend you the incloſed lines, addreſſed to Miſs HANNAH MORE, on her *Search after Happineſs.*

Sweet Daughter of the grove! — the tuneful throng,
Charm'd with thy notes, ſhall liſten to thy ſong;
Attentive catch each wild, each artleſs lay,
And thro' the woods the pleaſing notes convey.
Go on — and tune thy reed in virtue's cauſe;
Then every ſwain will liſten with applauſe:
How fond of *Happineſs* each nymph will be!
How gladly make the *Search* when led by thee!

All here join in kind remembrance to you, and I am,

Dear ſir, your's ſincerely,

J. S.

P. S. I have many of Dr. RADCLIFFE's preſcriptions, which you ſhall have to add to your collection of autographs; and ſome of Mr. GARRICK's, when I can find them.

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## LETTER VIII.

DEAR SIR,

1774.

YOUR letter reminds me of the roman-catholicks, who confeſs and ſin; ſin and confeſs again, to the end of their lives.

Had you, when you left Mr. **'s on Monday, politely, *but poſitively*, declared you *could not* repeat your viſit on Wedneſday, he would have had *no pretence* for ſending his horſes for you. But *you* ſaid, *if* I come. And if after *ſuch* a declaration, he had ſent his coach and ſix, and ten out-riders to have eſcorted you over the downs, you would have been juſtified in not going without the *leaſt* breach of politeneſs—unleſs indeed, it can be deemed *unpolite* for a clergyman to act *conſiſtently*, which I cannot think it is; though

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though indeed too uncommon. — But enough of this ſubject.

The paſſage in the DEAN of GLOCESTER's late letter to me is as follows. — "Atheiſts, and thoſe who corrupt THE FIRST PRINCIPLES of religion, Mr. * ſays, are not to be tolerated." Be it ſo: but in the firſt place, Who are atheiſts? I have ſeen an old calviniſtical book, undertaking ſeriouſly to prove, that all arminians are atheiſts. And fact it is, that Archbiſhop TILLOTSON, and ſome of our beſt divines have been charged with atheiſm. Mr. HUTCHINSON declares in his works, that he detected Sir ISAAC NEWTON, and Dr. CLARKE, attempting to bring in the worſhip of *Jupiter* inſtead of *Jehovah*. This too (ſuppoſing the fact to be really ſo) is atheiſm, or what is bordering nearly upon it. But granting that ſome few, ſuch as VANINUS, are really and

 ſtrictly

ſtrictly atheiſts: the queſtion is, In what court are they to be proſecuted, *eccleſiaſtical?* or *temporal?*—An atheiſt, as *ſuch*, can have no conſcience; and therefore will conform to any regulations, and ſubſcribe to any opinions, articles, or creeds, which you ſhall require. How then is he to be proſecuted? and what method can you take to convict a man, who thinks diſſimulation to be no crime?

Again, 2dly, *Who* are thoſe who corrupt the *firſt principles* of religion? What are theſe *firſt principles?*—And *how far*,—and to *what degree* hath this, or that heretic attempted to corrupt them? All this muſt be previouſly ſettled before a proſecution can be commenced. And then the queſtion returns again: In what court is the proſecution to be carried on—*ſpiritual*, or *temporal?* And what degree of puniſhment is to be inflicted on the offender?

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offender? — One of the first and most fundamental articles of religion, and *on which the whole system of morals necessarily depends*, is, "To fear God, *and to keep his commandments.*" Yet an antinomian will deny the whole duty of moral obligation in positive, and express terms; and will maintain, that Christ has set him free from the yoke of the law. — What therefore is to be done in such a case? — I will tell you plainly what I would do, were the case ever to come before me.

1st. As a *clergyman*, I would reason and expostulate with the man, and endeavour to convince him of his error by arguments drawn both from reason and scripture.

2dly, As a *magistrate*, I would punish *the evil doer*, let his plea of conscience be what it may. "Friend, it has been proved upon you, that you have committed *such a criminal fact:* and



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therefore I will punish you, as offending against society. In regard to your religious delusions, as those do not come before ME, I leave you to God and your own conscience in respect to that matter. It is your *evil practice*, and not your *erroneous principles*, which fall under my cognizance. And therefore, had your principles not broke forth into action, I, as a civil magistrate, would *not* have intermeddled with them."

3dly, As *a bishop*, or as any officer in the established church, vested with competent authority, I would neither admit such a person into the priesthood, — nor would I continue him in the same, if I had sufficient proof against him, and power to exclude him. — But after he was thus shut out of the ministry of the national church, I should think, that I had gone as far as in reason, justice, humanity, and according

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cording to the precepts of chriſtianity I ought to go.

Having been thus prolix on this part of Mr. *'s letter, I have leſs to ſay in regard to the reſt. I purpoſe coming to *Briſtol* next Saturday, and therefore if you are there, beg the favour of you to come, and breakfaſt with me on Monday. Your packet, &c. came about two hours ago, when I had company. They are juſt gone, and I have hardly time to read over the lines, which I have now ſcrawled. Adieu.

JOSIAH TUCKER."

I lately ſent the DEAN a copy of *the Hints to a Curate*; and in return he ſays theſe words. — " It is as ſeaſonable and uſeful a thing as any you ever publiſhed. Indeed, my good friend, we have *all* ſomething to learn from it. And though the *whole* plan is impracticable

ticable in great parishes, yet *many* of the hints may be very well adopted in *all* places." — He has published *this week* a most excellent book, *Euclidian* demonstration in every sentence; for which he will be grosly abused, as there are so many *bold* truths in it; price three shillings, entitled, *Four Tracts, together with two Sermons, on political and commercial subjects.* It has opened my mind very much. I recommend it in the postscript of every letter I write. — When the DEAN was at *Kidderminster* lately, he called upon Mr. ORTON, and found him going to dinner at *twelve* o'clock; so he did not stay five minutes.

You may give the prayers to Mrs. * to put into her book; *because* they may strike her more *(when detached)* than, as they were originally printed in the prayer-book. You know not what good may be done to her. However,

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ever, *we* are to use the *means*. Thus we do *our duty*. We leave the *success* to God. The very next sermon you preach may convince * *. The next month * * * may be ill, and God may set home on his heart something you may have said to him. Such things *have* been; and *may* be. Who shall limit God's power and grace? Preach boldly: resist the devil: be not discouraged: and when God says, (like *Jehu*) Who is on *my* side? Who? Let the rector of *Cheverel* and his curate say each for himself, "*I*, Lord, *I*." Let us say, "Here I am," as *Abraham* said, when God called. The indifference shewn to your preaching by *, cannot do you half the harm, as the friendship of * * will. "Cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

I gave *the Hints* this morning to our BISHOP; and will send you a



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dozen of them, to be distributed among some of the principal of the parish. No one ever *saw* them besides yourself and Mr. ORTON, till *after* publication.

You say you are very lonely, and have no companions. What company have *other serious* country-parish priests? — What company had Christ himself? — a parcel of fishermen, and the lowest of the people: none of the *great*; none of the *pharisees* came near him. He went about doing good, — but to *whom?* — to farmers, day-labourers, and the common people. A *Nicodemus*, and *Joseph of Arimathea*, are mentioned, as prodigies. The spirit of the world, and the spirit of Christ, ever were, and ever will be irreconcileable.

Your's sincerely,

J. S.

P. S. Think-

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P. S. Thinking of you lately, I threw together the following hints. *Geneſis* xii. 2. *Thou ſhalt be a bleſſing.*— *Firſt.* Conſider what was required of *Abraham*, in order to his being entitled to the promiſe made him in the text.— He was required to obey the divine command, and to leave his country, friends, &c. — He was to follow and truſt Providence. — He was to act herein by faith in God. — He was to conſider himſelf as a pilgrim on earth, ſeeking a better country. — *Secondly.* Conſider the promiſe made to him: *Thou ſhalt be a bleſſing.*—*Abraham* was made a bleſſing to his own family: and a bleſſing to future generations. — *Thirdly.* By way of improvement. — How dreadful is it to be a *curſe* to others. — How deſirable is it to be a *bleſſing* to others. How cheerfully ſhould we give up worldly conſiderations and intereſts to be thus uſeful. —

How

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How honourable and glorious is the character of the Meſſiah, Jeſus Chriſt; who was ſuch a bleſſing to the world, the greateſt it ever enjoyed. — I hope this plan of a ſermon will be acceptable to you. God has made you a bleſſing at *Cheverel*. Conſider well this ſentence. " Nunquam a turbâ moreſ, quos extuli, refero: *Inimica* eſt multorum converſatio."

LETTER

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## LETTER IX.

DEAR SIR,

Briſtol, Jan. 4, 1776.

I AND my whole family have been very ill with the influenza; and my only brother (after a few days confinement) died of it.*

Mr. GARRICK's death affected me much; with whom I had been long acquainted, and whoſe wonderful powers

* A captain in the army, who had been in ſeveral engagements, and ſignalized himſelf by his bravery. He had been ſome time in the *Weſt Indies* with his regiment; and was at the ſiege of *Portobello* and *Carthagena*. He was reckoned the ſtrongeſt man in *Berkſhire*; and was very handſome and courageous, having fought two duels. His father, RICHARD STONHOUSE, Eſq. of *Tubney*, near *Abingdon*, in *Berkſhire*, had no other children beſides theſe two ſons. He died, when his eldeſt ſon, the writer of theſe letters, was about ten years of age.

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ers I ſo much admired. He has left Miſs HANNAH MORE a legacy, but what I know not. She is at preſent with Mrs. GARRICK, who ſent for her to *London* to be with her

Miſs MORE's laſt poem has got her great reputation: a thouſand of them were ſold in a fortnight. The ſecond edition will appear ſoon. Her talents are amazing; and yet ſhe is without pride.

I ſend you what follows from a correſpondent. — "Notwithſtanding the great ſale and reputation of Lord CHESTERFIELD's *Letters*, it is but lately that I had time, or indeed inclination to peruſe them: when I was told that his lordſhip, as a part of polite education, forbids his Son to *laugh*, (for I am vulgar enough to ſeek all opportunities to ſhew that diſtinction between us and brutes) I was not ſo eager as the reſt of the world to be taught politeneſs,

at

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at the expence of my pleaſure: However, his Letters came in my way, and by reading them I have learnt what I hope ſoon to forget, *viz.* that laughter is a ſure ſign of ill-breeding, and that women have no genius. Very luckily a full anſwer to his lordſhip's aſſertion was recommended to me: I mean Miſs H. More's poem, *Sir Eldred of the Bower:* the real pleaſure I received in reading that and *the Bleeding Rock*, two *legendary tales*, by the ſame author, was to me ſo point blank againſt his lordſhip's doctrine, that I could not help ſhewing my gratitude to the *Lady*, and my diſapprobation of the *Lord*, in the following lines.

Far from the reach of mortal grief,
Well, *Stanhope*, art thou fled;
Nor could'ſt thou, Lord, now gain belief
Tho' riſing from the dead.

Thy wit a *female champion* braves;
And blaſts thy critic power;

She

She comes! — And in her hand she waves
*Sir Eldred of the Bower.*

The victor's palm aloft she bears,
And sullen foes submit;
The laurel crown from man she tears,
And routs each lordly wit.

A *female work*, if this should prove,
Cries out the beaten foe;
'Tis *Pallas* from the head of *Jove*
Compleat from top to toe.

With feeling — elegance, and force,
Unite their matchless power,
And prove that from a heavenly source
Springs *Eldred of the Bower.*

True — cries the God of Verse, 'tis mine,
And now the farce is o'er,
To vex proud man, I wrote each line,
And gave them HANNAH MORE."

Miss * is a very serious and religious young person. BENNETT'S *Christian Oratory* is her favourite book, and her rule of conduct; and HENRY *on Prayer* is never off her table; it is well

well thumb'd. No one has *ſtudied* more how to pray, than *ſhe* has done.

LOWMAN I knew perſonally, who was a diſſenting miniſter, near *London*, and an excellent writer. His *Hebrew Policy* is well worth your reading, (price four ſhillings;) ſo is his *Ritual*, (price four ſhillings;) and his *Comment on the Revelation*, (price five ſhillings.) — MERIVALE'S *prayers* are admirable; perhaps the *very beſt* ever written. — My *Important Truths and Duties* will be taken, I am this day told, on the Society's liſt. — Have you ſeen FLETCHER'S *Scripture Scales?* wherein he cuts the antinomians piece-meal. He is a glorious fellow; but too prolix and tedious in his writings. He comes here, I am told, this week.

The DEAN of GLOCESTER'S volume of ſermons will not be publiſhed theſe two months; as he is writing a *ſmall tract* againſt the *Americans*, to circulate

culate every where: and another *political* tract. His plan is masterly and striking. I told you he had reprinted his former six sermons, to which he has added about twenty more.

A friend of mine writes to me thus:—"Oh, that I had the frequent opportunity of conversing with men of enlarged souls, and lively, piercing ideas! enlarged with the swell of charity divine and human, and fraught with bright intellectual light. But in *heaven* (if I can but be admitted among such company) my wish will be gratified."

Your's sincerely,

J. S.

P. S. "FLETCHER's pieces, says Mr. ORTON, will do good." Speaking of his antagonists, he says, "The Spirit of God never teaches men — to *argue* childishly — to *act* irrationally — nor to *behave* immorally."

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## LETTER X.

DEAR SIR,

Feb. 1776.

YOUR ink is good for nothing: a momentous point for a clergyman to have good ink: all that is so, writes a bluish white at first, and after a few days turns out a jet and lasting black.

I passed through great difficulties, on account of the snow, in getting to *Longford-Castle*, and more in returning home. My LORD died without a murmur, and with great resignation, fortitude, and patience. I administered the sacrament to him on Friday night; and he died on the Sunday following, at ten in the morning. A most solemn scene! Lady RADNOR, Miss DUNCOMBE, (Lord FEVERSHAM's daughter) Lady RADNOR's



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ſiſter, Lord FOLKESTONE, and two other of my LORD's ſons, all received the ſacrament with him, kneeling around the bed. I was, as you may well ſuppoſe, greatly affected during the adminiſtration of it. He took leave of his wife and children, and gave them all advice on religious principles. Few ſuch noblemen! He died within my arms; and I am pleaſed with the thought, that he had a ſincere regard for me.*

I have

* Immediately on his Lordſhip's death, Dr. STONHOUSE drew up the following account of him, and cauſed it to be printed in the public papers.

On Sunday the 28th ult. (Jan.) died, after an illneſs of three weeks, at Longford-Caſtle, in the 51ſt year of his age, the Right Hon. WILLIAM BOUVERIE, Earl of Radnor, Viſcount Folkeſtone, Baron of Longford, and Baron Pleydell-Bouverie, of Coleſhill, and Baronet; Recorder of *Saliſbury*; Governor of the Turkey Company; and of the hoſpital for French proteſtants; Preſident

I have lately been employed in writing some short *expositions on select passages of scripture*, and have preached them at *All-Saints*; which have been taken notice of, as more improving than

dent of the General Infirmary in that city, and Fellow of the Royal Society. Whilst his lordship was a commoner, he was twice elected, representative, in parliament for *Salisbury*, viz. in the years 1747 and 1754. He succeeded his father, the late Viscount Folkestone, in 1761; and was created an earl in 1765. His lordship had been thrice married: *First*, to HARRIOTT, only daughter and heiress to Sir MARK STUART PLEYDELL, Bart. by whom he had one son only, JACOB PLEYDELL BOUVERIE, (commonly called Viscount Folkestone) who represented the city of *Salisbury* in *part of the last*, and in the *present* Parliament, and now succeeds to the title and estate: *Secondly*, to REBECCA, daughter of JOHN ALLEYNE, Esq. of *Barbadoes*, and sister of Sir JOHN GAY ALLEYNE, Bart. by whom he has had several children; but three only survive him, the Hon. WILLIAM HENRY, BARTHOLOMEW, and EDWARD BOUVERIE. His Lordship's *third* Lady

than common ſermons. I would on experience ſtrongly recommend this method to you. Chooſe ſome intereſting paſſage: give the meaning of each verſe: then the practical uſe of it: and conclude with a general exhortation, or ſpirited addreſs, or ſome ſtriking inferences. Much depends on the *choice* of paſſages to be expounded. You have ſeen my ſermon on *Peter on the ſea. Matt.* xiv. 22—33. Theſe I now ſpeak of are exactly like that.

Lady (now living) was ANNE, daughter of Sir THOMAS HALES, Bart. and relict of ANTHONY Lord Feverſham, Baron of Downton; by whom he had two children, who died in their infancy. —— In the *conjugal* relation, his Lordſhip was indulgent and conſtant; — in his *parental*, affectionate and judicious; — as a member of ſociety, active and benevolent; — as a peer of the realm, loyal and independent; — as a chriſtian, uniform and exemplary. — His death is deeply and univerſally lamented, and his *memory* muſt be ever revered; for "*the righteous ſhall be had in everlaſting remembrance.*"

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that. — You will be pleased to hear that the *seventh* edition of my little *tract on the sacrament* was finished last week.

On Sunday last I preached from *Jer.* vi. 8. "Be thou *instructed*, O *Jerusalem*, lest my soul depart from thee: lest I make thee desolate, a land not inhabited." I observed, that God's people, even the best, stand in need of *instruction*.— Notice was taken of the amazing obstinacy and wickedness of the *Jews*; but that we *christians* are full as wicked.—It was shewed, how unwilling God was to give them up, and to make *Jerusalem* desolate, a land uninhabited. But they *compelled* him to fulfil his threatenings denounced against them; as they disregarded his prophets, ordinances, mercies, judgements, &c. and refused all instruction. This is greatly *our* case: and *we* like

*them*, if we perſiſt in our wickedneſs, ſhall at length *force* God to give us up. — I endeavoured to make this a very uſeful ſermon. The text is ſtriking. That expreſſion in it, "leſt my ſoul ſhould depart from thee," is very ſtrong and beautiful: *q. d.* notwithſtanding all my affections: tho' my ſoul is (as it were) *yours'*, and attached to your intereſts, yet your ungrateful behaviour will provoke me to give you up, and to puniſh you; making you no people, and wanderers through the world.

I entirely agree with Mr. * *, and am more and more convinced, that the great reaſon, why preaching is of ſo little ſervice, (I mean even evangelical preaching) is, becauſe our hearers do not *pray* for God's bleſſing: without which, all the *means* he has appointed will be *ineffectual*. Indeed, the generality of preaching is of ſuch a nature,

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a nature, as to prevent attention, and retention. Cold harangues, without any plan, diviſions, order, or regularity; with little or no application.—What can the people *remember* of ſuch ſermons?—Mr. ORTON is the beſt ſermon-writer I know; his thoughts and plans ſo proper and natural. His ſermon *on ſtaying at home* is excellent: ſo is that on *Moſes' invitation to Hobab* — one of the beſt.*

You write your ſermons very neatly. But take an *old man's* advice. —Write from this day *every* ſermon in a *large* and legible hand, fit for a man of ſixty to read: elſe, if you *live*, you will have all your work to do over again, when you are *leſs able* to do it. What did an old clergyman (Mr. BROUGHTON, of *Redcliff* church here) ſay to me a ſhort time



* See ORTON's *Practical Diſcourſes*, vol. ii. Diſc. ii. and iv.

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before he died? — "Doctor, ſaid he, I once thought I ſhould never be *old*; and have written my ſermons in ſo *ſmall* an hand, that I cannot *read* them now *even with* ſpectacles." *Verbum ſat ſapienti.**

Your old hearer Mrs. * * * of —— is dying; and will ſcarcely be alive when you receive this. I attend her as a divine, and pray daily with her. She is a great ſufferer; but is very deſirous of inſtruction: patient and reſigned, in continual prayer, and in ſuch a ſtate as a miniſter would wiſh to have her. Her poor mother

* "I never write more than *twelve* lines in a page. I uſe about ſeven ſheets of common paper, ſtitched up in a quarto form. — I ſend you two of the leaves. — If you don't write *thus wide*, you won't *ſee* to read your ſermons when you are old. I was forced to tranſcribe ſeveral of my firſt ſermons, as they were written too cloſe. Young people think they ſhall never be old."

*Feb.* 8. 1781.

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mother is greatly diſtreſſed, being her only child, and newly married; but bears her affliction like a chriſtian. She thanks you for your kind remembrance of them.

Your ſucceſſor Mr. *, is not a man of popular abilities; but ſtrictly conſcientious, and whatever he engages to do, is punctual in doing it. My *Hints to a Curate*, he fulfils to the beſt of hi abilities; but the congregations are leſſened, as I expected they would be. — I am heartily glad to find that your congregations increaſe at *Wormington*; and hope it will pleaſe God to bleſs your miniſtry there. — Your coming into that living has in it ſomething very remarkable: that Dr. **, whom you knew not, ſhould come to you to *Cheverel*, to make you an offer of a pariſh, which you had never heard of before; and commiſſioned to do this by a gentleman to whom you were a perfect

perfect ſtranger; is indeed very ſurprizing. But various are the ways of Providence; to *us* unſearchable: and you are always to conſider it as a *remarkable Providence*, that you are placed in a ſphere of uſefulneſs in ſo *ſingular a manner*. See *Prov.* iii. 5, 6.

Remember what I ſaid to the man, who wanted me to marry him, with reſpect to the *plate*, and ſend it to your * *. When a man thinks of being married, let him aſk himſelf, what he has got to put upon the *plate* for his wife's breakfaſt, dinner, and ſupper — for ſhe *muſt eat*. Let him think *well* on theſe lines;

She cannot *feed* thee with her lips and face:
She cannot *clothe* thee with her warm embrace.

*Omnia vincit amor. Amorem vincit paupertas.* A ſingle man now a-days, with a ſmall fortune, is much better off, than a married man with a tolera-

bly

bly good one. If he can get —, his match with Miſs * may be very proper. We muſt truſt Providence in *ſome* meaſure; but *prudence* is to be taken into conſideration with *Providence*. Tempting God, and truſting him, are widely different.

The DEAN of GLOCESTER's book makes converts among principal people every day. I am *ſure* he is right. His writings are my *political* bible. The DEAN is not well, and I have engaged to preach for him to-morrow and the Sunday following. He is appointed to preach the RADCLIFFE ſermon at *Oxford*, July 3. A very fit perſon to do it. — I am glad you are to preach the viſitation-ſermon at *Campden*: don't be afraid of man. See *Prov.* xxix. 25. Speak the truth, but in love. How ſhall reformation be brought about, but by convincing men

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men of the error of their ways? Adieu!

Your assured friend,

J. S.

I wish I had a rookery like your's at *Wormington*. Could I take Mr. *'s house, near *Cheverel*, I believe I should do it for the sake of his rookery.*

LET-

* "At a little distance from Sir ROGER'S house, among the ruins of an old abbey, there is a long walk of aged elms, which are shot up so very high, that when one passes under them, the rooks and crows that rest upon the tops of them seem to be cawing in another region. I am very much delighted with this sort of noise, which I consider as a kind of natural prayer to that Being, who supplies the wants of his whole creation, and who, in the beautiful language of the *psalms*, feedeth the young ravens that call upon Him."—ADDISON. *Spectator*, No. 110. See also THOMSON'S *Seasons*, under *Spring*, line 763, &c.

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## LETTER XI.

DEAR SIR,

1776.

WE have been for ſome time at Sir WILLIAM STONHOUSE's, and Lord LITCHFIELD's,* and did not return home till late laſt Saturday night.

As I always ſet down the day I receive letters, and the day I anſwer them, there can be no miſtake. I am very exact on this head. You owe me replies to two letters, and now you have three of mine to anſwer.

I have read your little tract,† containing advice to your pariſhioners, and

* Two of his relations.

† The Country Clergyman's advice to his pariſhioners: a ſermon on 2 Tim. ii. 6. preached at *Wormington*, in Glouceſterſhire, March 31, 1776. The ſecond edition: price threepence; printed by EDDOWES, *Shrewſbury*.

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and find nothing *material* to correct in it. You reſemble Mr. ORTON ſo much in your manner of writing,* that if I had not ſeen your name to it, I ſhould have immediately pronounced it *his*: ſo ſententious, conciſe, and expreſſive: the diviſions couched in ſo few words, which is a *great* excellency in a ſermon-writer; and which I ſtrive much to imitate; but am in many inſtances *greatly* defective. It will do you *credit*, and I hope and believe, do much *good*. I like the ſize in which it is printed much, ſo portable, and will take up ſo little room in the pocket. I have ordered an hundred, and ſhall ſend fifty to be given away at *Cheverel*, with an order to ſend for more, if wanted. Few, I fear, will ſell in towns, as it relates principally to country-affairs. I have occaſionally recommended it in the poſtſcript of my letters

* Too great a compliment.

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letters to country-miniſters, and to others, who I thought would be moſt likely to promote its ſale. But every year the world becomes leſs ſerious, and leſs inclined to buy and read religious books. — I wiſh the ſame perſon would *publiſh* an expoſition-ſermon or two, and preach *many*. An admirable ſubject for him would be an expoſition, verſe by verſe, of the former part of the fourth chapter of *Geneſis*, to verſe fifteen (incluſive) on the ſtory of *Cain* and *Abel*. Let the eighth verſe be the text: let him give the meaning, and a practical obſervation on each verſe; and a general improvement of all the verſes at the concluſion, the ſame as in Dr. DODDRIDGE's Family Expoſitor. It is a *very ſtriking* paſſage: and much may be ſaid on vital religion, and the cuſtomary offering of prayer and ſacrifice from an unrenewed offerer. Many pertinent reflections

reflections may be introduced, so as to be very instructive, and very entertaining, and likely to be *long* remembered. *No* sermons are equally useful with expository sermons. I have written twenty-one; some of which I preached at *Chevertel*: which place I left sooner this year than I intended, owing to some particular business; though I was there nine weeks compleat.

I am glad you preached the charity-sermon at W; though the collection did not answer your expectations. You may have done good. People are necessitous, (rich, as well as poor) as they spend so much of their incomes in dress and luxury, and have little left for charity.

The dissenters are infatuated: so says Mr. ORTON. There never has been before (nor probably ever will be) so good a KING on the throne of

*Great*

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*Great-Britain* as the present. — Almost every one, *now* it is too late, owns the *wisdom* of the DEAN of GLOCESTER's neglected scheme of an amicable separation from *America at first*. Had it been adopted, our honour would have been saved, our treasure, our soldiers, &c. Even *now*, says the DEAN, the sooner we part the better. *He* is not at all discouraged: and says, what dastardly wretches we are to suffer our spirits to sink, as if we were a *conquered* nation.

Have you read Miss MORE's inimitable tragedy of *Percy?* It well deserves all that is said of it in the inclosed verses.

*On seeing the new Tragedy of* PERCY *(written by Miss* HANNAH MORE*) already acted fourteen nights at the Theatre-Royal in Covent-Garden.*

I.

Long had *Melpomene* in vain,
Beheld her dull and gloomy train,
On Britain's happy shore;

When lo! to claim a nation's praiſe,
*Genius* emits his vivid rays
Around his favourite MORE.

II.

Long had the kind indulgent town,
Paid bards for what was not their own,
For ancient claſſic lore;
But now a Britiſh Female's pen,
Diſplays to ſenſe and engliſhmen
The diction of a MORE.

III.

Pathos with poetry ſhe blends,
While every gentle muſe attends,
Her numbers to adore;
And tho' the heart with many ſighs,
Bids each conflicting paſſion riſe,
We fondly wiſh for MORE.

IV.

Fearful, and diffident ſhe came,
'Till *Garrick* countenanc'd her claim,
To learning's real ſtore;
Thus, that great effort of the mind,
To write correctly, and refin'd,
Was deem'd by *him* for MORE.

V.

She cry'd, "What Quixote of the land,
Can hiſſes, critics, groans, withſtand?
Such vengeance will they pour:
Methinks

Methinks I hear the catcall ſhrill,
And every hiſs, to wound, — to kill —
With Off, off, off, No More."

VI.

At length the deſtin'd trial came,
When merit blew the trump of fame,
And echo ſaid Encore;
Each auditor with loud applauſe,
Confeſs'd the fair had won the cauſe,
And cry'd, Yes More, Yes More!

Lord CHESTERFIELD's *Creed* (which I incloſe) is ſuppoſed to have been written by Mr. WILLIAM JONES, rector of *Pluckley*, in *Kent*.

A NEW OFFICE OF INITIATION
For all YOUTHS of the SUPERIOR CLASS.

*Lord Cheſterfield's Creed.*

I believe, that this world is the object of my hopes and morals, and that the little prettineſſes of life will anſwer all the ends of human exiſtence. I believe, that we are to ſucceed in all things by the graces of civility and attention; that there is no ſin but againſt good manners, and that all religion and virtue conſiſt in outward appearance. I believe, that all women



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are children, and all men fools, except a few cunning people, who see through the rest, and make their use of them. I believe, that hypocrisy, fornication, and adultery are within the lines of morality; that a woman may be honourable when she has lost her honour, and virtuous when she has lost her virtue.

This, and whatever else is necessary to obtain my own ends, and bring me into repute, I resolve to follow; and to avoid all moral offences; such as scratching my head before company, spitting upon the floor, and omitting to pick up a lady's fan; and in this persuasion I will persevere, without any regard to the resurrection of the body or the life everlasting. *Amen.*

Q. Wilt thou be initiated into these principles?

A. That is my inclination.

Q. Wilt thou keep up to the rules of the *Chesterfield* morality?

A. I will, Lord CHESTERFIELD being my Admonisher.

*Then the Officiator shall say,*

Name this child.

A. *A fine gentleman.*

*Then he shall say,*

I introduce thee to the world, the flesh, and the devil, that thou mayest triumph over all awkwardness, and grow up in all politeness; that

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that thou mayeſt be acceptable to the ladies, celebrated for refined breeding, able to ſpeak French and read Italian, inveſted with ſome public ſupernumerary character in a foreign court, get into parliament, perhaps into the privy council, and that when thou art dead, the letters written to thy baſtards may be publiſhed in ſeven editions, for the inſtruction of all ſober families.

"Ye are to take care, that this child, when he is of a proper age, be ſent to ——— to be *confirmed*."

I have ſuch a liſt of my former acquaintance as your letter ſpeaks of; which I often look over; and think how *ſoon* my own name muſt be added to the liſt — *Fuimus*. On the other ſide of the grave is the land of the living: this is a kind of death-ſtate. — I have been too much hurried with company, which I find myſelf more and more averſe to; and am more weaned from the world and all its concerns, which are now of little ac-



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count to me, any further than I wiſh to do any little good my weak ſtate permits me. "Lord, *now* letteſt thou thy ſervant depart in peace," eſpecially after having ſeen my much loved daughter.* The Bible is now *almoſt* the only book I read: and Mr. ORTON's *Diſcourſes to the Aged*, which I ponder on much. God bleſs and ſucceed all your endeavours for his glory, and the good of mankind. Adieu!

Your's ſincerely,

J. S.

There is a ſmall novel lately publiſhed, entitled *The Pupil of Pleaſure*, written by PRATT; in which Lord CHESTERFIELD's pernicious maxims in his Letters to his Son, are ſtrikingly expoſed.

LETTER

* The Lady of GEORGE VANSITTART, Eſq. member for *Berkſhire*, who had been ſeveral years in *India*.

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## LETTER XII.

DEAR SIR,

Briſtol, April, 1777.

I WRITE to you amidſt the hurry of packing-up for *Cheverel*, where we intend being on Tueſday; and I ſhall begin my lecture the next day.

My correſpondence is become ſo very great, that I rarely write fewer than fifty or ſixty letters a month; and the winter has been employed *principally* in letter-writing; though I have been very indifferent moſt part of that ſeaſon. Mr. SHAPLAND,* Dr. DRUMMOND, and Dr. MOYSEY, have *ſtrictly forbid* me writing a ſingle letter, which is not on actual buſineſs, and that as ſhort as poſſible. So you



* An eminent apothecary at *Briſtol*; for whom the doctor had a very great regard.

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muſt not expect any thing from *me*, (unleſs I get better) which is not really *neceſſary* to be anſwered; and any ſuch circumſtance, either by my wife or ſelf, ſhall have an immediate reply. — I believe I ſhall build to the parſonage-houſe at *Cheuerel*, a parlour, and two bed-chambers over it, for the little time I have to live; for quitting *Briſtol* is the only ſcheme to prolong a few years at the utmoſt of a debilitated conſtitution. My great objection to *Cheuerel*, is having no medical help near; nor chirurgical.

The incloſed *Soliloquy*, is written by Miſs HANNAH MORE.

## A MORNING SOLILOQUY.

As *early riſing* is very conducive to *health*, and to the *improvement of the mind* in knowledge, and piety, this Soliloquy is deſigned to promote ſo important an *end*; and is recommended more particularly to *young* perſons, as by contracting an habit of *riſing early* in the days of their

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their *youth*, they will be leſs liable to depart from ſuch a cuſtom as they advance in life.

The *laſt* ſtanza is expreſſive of the *action of riſing*, in order that thoſe, who repeat it, may have no excuſe for not quitting their beds *immediately*.

I.

Soft ſlumbers now mine *eyes* forſake,
My *powers* are all renew'd:
May my freed *ſpirit* too awake,
With *heav'nly* ſtrength endu'd!

II.

Thou ſilent murd'rer, *Sloth*, no more
My mind impriſon'd keep;
Nor let me waſte *another* hour
With thee, thou felon, *Sleep!*

III.

Think, O my ſoul, cou'd *dying* men
*One* laviſh'd hour retrieve,
Tho' ſpent in tears, and paſs'd in pain,
What *treaſures* wou'd they give!

IV.

But ſeas of pearl and mines of gold,
Were offer'd *them* in vain:
† Their *pearl of countleſs price* is loſt,
And where's the promis'd *Gain?*

Lord,

† See *Matt.* xiii. 46.

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Lord, when thy day of dread account
For *ſquander'd hours* ſhall come,
Oh let not *this* increaſe th' amount,
And ſwell the *former* ſum.

VI.

Teach me in *health* each good to prize
I, *dying*, ſhall eſteem;
And every pleaſure to deſpiſe
I *then* ſhall worthleſs deem.

VII.

For all thy wond'rous mercies paſt
My grateful *voice* I raiſe,
While *thus* I quit the *bed of reſt*
*Creation's Lord* to praiſe.

I heartily wiſh you ſucceſs at *Buckland*, and am glad you have got that curacy, as it lies ſo contiguous to your living. Preach, live, and act to the

* The editor has heard a friend of his declare, that by learning this Soliloquy by heart, on Dr. STONHOUSE's recommendation, ſoon after it was written, and repeating it in a morning, ſhe acquired an habit of early riſing, and ſerious thought before the engagements of the day.

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the glory of God. *Pulvis et umbra fumus.* The ſcene will ſoon cloſe, and that for ever. My congregations here keep up, *(ſui generis)* conſiſting of ſerious people, without enthuſiaſm, from all places of worſhip.

*Religion* itſelf can ſuffer no ſtain from the ſad conduct of Dr. DODD. It ever was, and ever will be, bright, reaſonable, and worthy of God; however inconſiſtently its profeſſors may act.

I have been collecting all the tracts of Mr. FLETCHER of *Madeley*, which are very valuable, and deſerve preſervation. His ſtyle is too prolix; but *his* ſentiments are *mine*. He is one of the humbleſt, moſt conſiſtent, and beſt chriſtians I ever knew.

— I remember many tranſactions of my *youth*, of which I am now heartily *aſhamed*, and for which I am much *grieved*. You are *young*: Felix quem faciunt

faciunt *aliena* pericula *cautum*. "When GOD (says *Job*, xiii. 26.) writes bitter things against us, he makes us possess the iniquities of our *youth*." I begin to be more and more anxious about my eternal concerns, than ever. Considering the signal advantages I have enjoyed of becoming religious, particularly from the advice and example of Dr. DODDRIDGE and Mr. ORTON, many *failings* and *sins*, of which I am conscious, must be *peculiarly* heinous and aggravated. *Horace* says (Epist. lib. i. c. 19.)

Ne *cui* de *te* plus quàm *tibi* credas.

No matter what *others* think of me. The grand question is, what do I think of *myself*? People's *saying* I am *good*, does not *make* me so. One would not willingly go *tremblingly*, or even *doubtingly* into the presence of the great Judge. To keep the *due medium*, not to

to be *confident*, and *presume*; not to be *diffident* and despair, is a *difficult point*. But it is *better* to err on the head of *caution* and *diffidence*, and even *fear*, then *confidence*. —

But I *can* write no more: I am tired: but not less

Sincerely your's,

J. S.

LETTER

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## LETTER XIII.

DEAR SIR,

Haldon-House,* near Exeter,
Aug. 19, 1777.

I HAVE been here three weeks, (a delightful situation!) and shall return to *Bristol* to-morrow. Thanks for your *travelling* text.† I shall meditate on it.

It is always a great pleasure to me to hear of your being well received in your clerical capacity; and "I wish you good luck in the name of the Lord." Do your *duty* in that state of life, into which it shall please God to call you, as you were *early* taught in your

* The seat of ROBERT PALK, Esq. M. P.

† *Prov.* vi. 22.—Take with you your Bible, to furnish you with subjects for meditation on your journey; which will be your *guide* — and *guard* — and *pleasant companion.*

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your catechiſm, but keep your expectations low. I fear ſome of thoſe warm admirers your letter ſpeaks of, have only had their paſſions affected for the preſent; and that if you ſhould require them to *alter* ſome parts of their former ſinful conduct, they will be too ready to ſay, "This is an hard ſaying," and will walk no more with you. I ſhall be glad to find myſelf miſtaken in my opinion, and would avoid judging raſhly and ſeverely.—While I was at *Cheverel* this ſummer, I was requeſted to preach at —; which I did on a very alarming ſubject. Your former acquaintance Mr. and Mrs. * * were at church, and commended the ſermon to one of my family, inquiring whether I ſhould preach at my own church in the afternoon. Being anſwered in the affirmative, they ſaid they would attend. No ſooner had they ſpoke the words, between

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between — and their own houſe, but up comes young ** from *Devizes*, and another perſon with him, ſaying they were come to *dine* with them. This put an end at once to their coming to hear me, though it was the *laſt* Sunday I was to be there. See what admiration is! It is *more* or *leſs* ſo with people of *all* ranks in this age of thoughtleſſneſs and levity, except among a few real chriſtians. No gentleman will dine half an hour ſooner to hear the afternoon ſermon, be the preacher who he will. — In ſhort, people begin every where to be leſs and leſs ſolicitous about preaching, reading ſerious books, &c. I ſee this viſibly every year. However, we muſt die fighting. Faint, yet purſuing, with ſword in hand.

Miſs H. More's admirable *Eſſays to Young Ladies*, (lately publiſhed, price three ſhillings) deſerve to be well

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well *ſtudied*, not barely *read*. She is a prodigy of parts.

Since I have been here, I have read the two firſt volumes of ROBERTSON's Hiſtory of *America*. Very excellent! He is to publiſh two more volumes in order to bring it down to the preſent times. I ſee plainly, he will ſide with the *Americans* againſt the miniſtry. Surely the diſſenters are very highly to blame thus to oppoſe government.

Remember us in the kindeſt manner to your good mother. And believe me to be

Much your's,
J. S.

P. S. Have you yet ſeen (price ſixpence) HAMMOND's *Viſitation-Sermon* on *non-reſidence*; printed for WILKIE, in St. *Paul*'s Church-yard,



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entitled *The Day of Slaughter*, on *James* v. 4, 5, ? No non-resident can answer it. I bought half a dozen to give away.

LETTER

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# LETTER XIV.

DEAR SIR,

Little-Chevrel, 1778.

Most *willingly* would I have ſent you the Sermon you deſire, had I not deſtroyed it ſoon after I preached it; thinking I could never have any more occaſion for it. I wrote it to preach on a *feaſt-Sunday* here; and to the beſt of my remembrance the purport of it was as follows. —"Theſe wakes were feaſts held in commemoration of the ſaint, to whom the church was dedicated, at its conſecration. The *reaſon* of this dedication to ſome particular ſaint was, that the pariſhioners might be induced to recollect frequently this eminent ſervant of God, to cultivate the chriſtian graces which ſhone forth in him, and

to follow his example; praying for grace to follow the example of all God's ſervants departed this life in his faith and fear. *Seeing our* church every time we paſs it, as dedicated to St. *Peter*, *that* apoſtle's repentance, zeal, &c. ſhould be recollected by us.

"I obſerved, that perſons came *formerly* (eſpecially friends and relations) to ſpend the wake in extraordinary religious acts: ſome endowing the church at that time with particular portions of land: the writing, which conveyed this land, was offered to God at the altar by the donor on his knees, and the prieſt prayed for God's bleſſing on him: as *Solomon*'s temple was dedicated to God by extraordinary acts of devotion; ſo theſe annual meetings were always obſerved in like manner. One end of theſe feaſts was to refreſh ſtrangers, the religious poor, relations, and others.

Ex-

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Extraordinary hymns were ſung, ſermons preached, and prayers offered up to God, alms given to the poor; and *ſometimes* being continued till very late at night, were called *wakes* or *vigils*. In ſhort, it was *a religious feſtival* for improvement and moderate refreſhment: but now *abuſed* to intemperance, riot, &c. and the *whole* perverted.

" In the concluſion of the ſermon, I took notice of the *perverſion* of ſuch good purpoſes; and *warned* my hearers againſt intemperance: adding, that *ſtill good* people *may*, if ſo diſpoſed, make a proper uſe of theſe cuſtoms, not abſenting themſelves from church either morning or evening, and exhorting one another to edification. *Formerly*, a chriſtian, who had doubts, or wanted information, would ſay, ' At ſuch a *wake*, I ſhall meet with experienced chriſtians, from whom I ſhall



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get knowledge, and receive encouragement.' I obſerved, that *hoſpitality* is no crime, but the *abuſe* of it: and ſpake ſtrongly againſt *irreligious* and *idle* viſiting on a Sunday, which *wakes* were never deſigned originally to promote." — I ſhall be glad to have theſe hints of any ſervice to you, and am now ſorry I burnt the ſermon.

Mrs. PELOQUIN, an elderly lady of *Briſtol*, and who was one of the DEAN of GLOCESTER's pariſhioners there, died lately, and has left him a legacy of 500*l.* and 100*l.* as rector of St. *Stephen*'s, together with a very good houſe, in which ſhe herſelf lived, to the DEAN and his ſucceſſors (rectors of St. *Stephen*'s) for ever. The conditions of her will reſpecting the houſe are, that in caſe the DEAN, or any future rector ſhould not live in it, and reſide ſix months, the church-wardens are for ſuch miniſter's life to let it, and

and give the money to the poor. There was no parſonage-houſe belonging to the living before; but by this bequeſt it is now a very deſirable thing. The DEAN always reſided about half a year; ſo it is no reſtraint upon *him*; but will be a *check* to all future rectors againſt non-reſidence.

I wrote very preſſingly to Mr. ORTON to ſit to RUSSELL for his picture. His anſwer is: — "You talk of my picture: R. would have ten guineas for taking it; which would help ten or twenty poor families: and the *cui bono?* always ſounds in *my* ears, when I *think* of it." So there is an end of *that*.

Our biſhop has thanked me for my little tract,* lately publiſhed. He told

L 4

* *The moſt important Truths and Duties of Chriſtianity ſtated:* deſigned for thoſe in the lower ſtations of life; particularly for the inſtruction of ſuch as cannot read: printed for RIVINGTON; price two-pence.

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told me, he liked it much, and thinks it well calculated to do good. He has likewiſe ſpoken well of it (I hear) to ſome of the clergy. The manner of putting the texts in the notes, he much approves of. The fourth edition (2000) is now in the preſs, and will be publiſhed next week; four hundred of which are beſpoke. It has had a much greater ſale than I ever expected; above eleven hundred of them have already been ſold. I ſhall be glad to have my friends recommend it in order to do good, which is my ſole end of publication.

Miſs H. More has written an epitaph for Mr. Hunter * in about an hour's time.

Go, zealous ſpirit, ſeek that bliſsful land;
Where holy *Michael* leads the glorious band
Of thoſe, who fought for *truth*. Bleſt ſpirit! go,
And *perfect* all the good *begun* below.

Oh!

* Vicar of *Weaverham*, in *Cheſhire*.

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Oh! for thy glowing eloquence to tell
How vanquish'd *falsehood** at thy bidding fell!
[fought,
Blest in that *heav'n*, whose paths thy virtues
Blest in that *God*, whose laws thy precepts taught;
Still may thy honour'd shade *his* care approve,
Who rears this monument of filial love;
A son, whose father, *living*, was his pride,
A son, who mourns, that *such* a father *died*.

If you were asked to preach at B. why did you not? Your declining it was wrong. Preach when you *can*. *Prædica fortiter: aliquid adhærebit.* I am almost *disabled*, and can bear *no* fatigue. I now *repent* the many times I *refused* preaching; fearing, lest *people* should think me conceited and vain. But what had I to do with *their* thoughts? Was I *their* servant, or *God's?* I should have *said* to them, "Wist ye not, that I must be about my master's business?" Was I accountable

* See his remarks on Lords BOLINGBROKE and CHESTERFIELD.

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countable to *them*, or to *God*? *Work* while you are *young*: I *wiſh* to do it. Old age will be *ſtealing* upon you by imperceptible degrees, when you will not be *able* to exert yourſelf. The time is almoſt *paſt* with me; *non ſum qualis fueram*; and infirmities, old age, and death await me. However, I am *thankful*, that I am not *quite* uſeleſs; and rejoice in the thought, that God will raiſe up others to proclaim the glad tidings of ſalvation by Jeſus Chriſt to all who truly turn to him; and in this thought I am comforted.

I am taking pains with *all* my pariſhioners who *cannot read*: and as I am ſoon to preach the viſitation-ſermon, will recommend all ſuch, as *objects of compaſſion*, to the particular attention of my brethren the clergy.

Dr. * * is remarkably punctual to every *form*; but he likes nothing *beyond* this: and though he has a great regard

for

for *me*, as I have for him, he *looks* on me as a ſpeckled bird, not as a methodiſt, but as righteous over-much. — I think you judge rightly in breaking off all acquaintance with Mr. * *. But, *do* what you *will*, if you preach *in earneſt*, as one deſirous to *ſave ſouls*, you cannot eſcape being branded as a methodiſt. At leaſt, *I* cannot; who have no ſort of connection, or acquaintance with them.* — I ſee more and more of the *oppoſition* of the — to *ſerious* preaching and *vital* religion: As POPE ſays,

Content in *decencies* to dwell.

I am very happy in my country retirement, and hope uſeful to my pariſhioners. What Mr. * * * calls the *dulneſs* of *Cheverel*, *that* is to *me* the luxury of enjoyment. I dread nothing ſo

* Yet for ſuch pious and active men, as Mr. WESLEY, Mr. FLETCHER, &c. he had a great reſpect.

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ſo much as company and interruption; eſpecially, as I grow older, more infirm, and better know the uſe and importance of *time*.*

—— I ſhall be anxious till I hear from you, as I am, with great regard,

Your aſſured friend,

J. S.

All here deſire to be kindly remembered to you. Direct your next letter to me at *Cheſter-houſe*, near *Wellingborough*, *Northamptonſhire*.—In any of your excurſions, you ſhould always ſay *how* I am to direct to you.

LETTER

* "A taſte for retirement, for calm occupations and ſimple pleaſures, ought diligently to be cultivated by every one ambitious of ſolid contentment, or who aſpires after the dignity of true independence. Sir W. TEMPLE, in a letter to the King, tells him, "that, ſhould the court not ſuit him, *he knows the way back to his garden*." And for want of this power of abſtraction, or, as PASCAL ſays, "*becauſe ſo few can ſit quiet in their own chamber*, the world is filled with ſo much competition and uproar."

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## LETTER XV.

DEAR SIR,

1778.

YOUR laſt letter, and another without *any date*, are *both* before me, which I ſhall anſwer briefly, and then deſtroy. I rarely, if ever, ſend a letter without a *date*; and always *reprove* every correſpondent, who neglects it. Never omit *dating*. So far for *dates*: now to other matters.

My letters are not worth preſerving, as I write to you *currente calamo, et aperto corde*, and ſometimes ſcarcely grammar. When I write letters of form I am very correct; but when I write to my intimate friends, I neither regard ſtyle, writing, &c. but think I am talking to them.

I am exceedingly *delighted* with, and I hope *profited* by, Mr. ORTON's *Sacramental*

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*cramental Meditations*;* which I have read a *second* time, and I hope not for the *last* time. Miss HANNAH MORE esteems them much.† I have told (by

* Second edition, price 3*s.*

† In a letter to Dr. STRAHAN, she writes thus.—"I am more and more pleased with Mr. ORTON's *Meditations*. I particularly like the addresses or petitions, which he puts into the mouths of individuals, and which are marked by an inverted comma in the margin. Nay, I have been sometimes tempted to imagine, that if a larger part of it had been put more in the person of the reader, than of the writer, it would have been more striking. I think a meditation should differ from a sermon in this particular, that whereas the latter is the address of the preacher to the hearers, in the former, the author should as it were keep himself out of sight, and the matter be put in the form of a soliloquy between the reader, who is communing with God, and his own soul. Perhaps, my remark is impertinent; but I am in the habit of writing to you my thoughts as they occur, without the trouble or the art of dressing them up. It is a delightful book, full of solid sense and rational piety."

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(by my recommendation I mean) *nine* copies of them already, and have ordered my bookſeller to ſend for a dozen more. I recommend them to our *church-people* to take with them to the ſacrament, to read in their pews before, and after that ordinance; as preferable to thoſe books on the ſacrament in common uſe; which are ſome of them very injudicious.

The more I think on Mr. ORTON, Dr. DODDRIDGE, and men of *that* ſtamp, the more I approve their writings, and manner of propagating religion. No flights of enthuſiaſm, no peculiar phraſes, no indecent warmth, no want of regular and digeſted plans. The Dean of GLOCESTER in a letter to me, ſpeaking of Mr. ORTON's ſermons, ſays, — "I do not know, that I ever found ſuch warm chriſtian piety, and ſo much of the cool reaſonableneſs of religion mixed and blended together

together in any writings, as Mr. ORTON's." *—When I conſider what Mr. * *, and other diſſenters ſay of his writings, as being too *ſtrict*, I am more and more confirmed in my opinion of their excellency, and of the decline of religion in the hearts of thoſe who make the objection. I ſee nothing in him too *ſtrict*. Can men love God, and ſerve his cauſe too much? Read *frequently* his excellent preface to his *Religious Exerciſes*. "Let theſe diſcourſes, ſays he, be tried by the word of God, &c." and not by modern diſſenting miniſters, and other faſhionable diſſenters. *They* are degenerated: *He* conſiſtent, and one of the true ſterling goſpel-miniſters. Perhaps, it might have been *more prudent* in him not to have publiſhed his ſermon againſt

* See the DEAN's teſtimony to Mr. ORTON's *Sacramental Meditations*, in *Letters to a Young Clergyman*, 3d edition, p. 238.

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againſt play-houſes:* but let *them* who find fault with it, anſwer it *in print*. I openly declare, Mr. ORTON's ſermons to be ſome of the beſt in the engliſh language; ſuitable to the higheſt, as well as to the loweſt audience; and never will I mince the matter for any polite company whatever, who may find fault with him. The fault, I fear, is in their own hearts, not in his writings. Let *us* who are miniſters, "ſet our faces, as flints;" and never budge an inch to pleaſe gainſayers. I fancy Mr. ** thinks me and my writings too much in earneſt. But be it ſo. I am now pretty near the end of my race; and I will not flag at laſt, *Deo adjuvante*.

Who will pay your expences to —, where you are invited to preach? Do what good you can; but with as



* See vol. ii. of his *Practical Diſcourſes*, ſerm. xvii.

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*little expence* as poſſible, till you can better *afford* it. Remember Lord Chancellor HARDWICKE's rule, on his being called ſtingy, becauſe he did not give ſo large a ſum to a charity, as was expected —

"Be JUST, before you are GENEROUS."

That great man was *truly generous*, for he paid all his debts; and conſequently what he gave was out of *his own* ſtock, and not out of *tradeſmens'*, to whom he was *indebted*. *** was called *generous*. No ſuch thing! He was *unjuſt*. The money he gave was his *tradeſmens'*, not *his*. Let a man be juſt to others, and conſiſtently with this, let him do all the good he can.

I have lady RACHAEL RUSSELL's *Letters*; which are uſeful; rationally pious, and worth having.

I am but indifferent; and am adviſed to ſpend the enſuing months of January

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January and February in *Cornwall*, as being much warmer there than here, (January here is April there for warmth); but I have no ſpirits to go ſuch a journey, and to be ſo far from home. Mr. SHAPLAND recommends it; and a friend of mine, who is here, offers to take me in his carriage to his hoſpitable manſion: and after having been there ſix weeks or two months, to bring me back, as far as *Exeter*, on my way home. My wife preſſes me to go: but I am timid, and fearful of illneſs at ſuch a diſtance from home; ſo I think I ſhall give a refuſal.

All here ſalute you, (as St. *Paul*'s expreſſion is) and I am

Much your's,
J. S.

The public papers ſay, DEAN TUCKER is dead — but he drank tea with me this evening.



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## LETTER XVI.

DEAR SIR,

Little-Cheverel, 1779.

THIS morning, on my recommendation, my curate, Mr. *, was preſented to the living of W. in this county. The living is ſmall; but there is a good parſonage-houſe upon it, in full repair. His patron is a very wealthy man, and diſpoſed to be very kind to him.

In a *general* converſation with the —, he obſerved, that *almoſt all* the chancellor's livings were *promiſed* long before the death of the incumbent. *Ex. gr.* He himſelf had the promiſe of —, twelve or thirteen years before it fell, of Lord Chancellor HARDWICKE, obtained for him at the requeſt of Lord * *. — The only mode Mr. * can purſue is to get ſome ſtanch friend

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friend to apply to the Lord Lieutenant, who (as *such*) muſt have an intereſt with the Chancellor, to acquaint him of the incumbent's being old and infirm, and to beg the next turn of the living of — for *him* when it falls. No one knows any thing of this, but his friend, who applies to the Lord Lieutenant; and he *privately* tranſacts this with the Chancellor. Take my own caſe. When I went into orders, Lord H. (with whom I was well acquainted, and to whoſe family I had long been phyſician) told me, unaſked, to fix on a living. I did on —. On his Lordſhip's application to the Chancellor, he promiſed it me, and entered my name in his book. But Lord H. and the Chancellor were both turned out about a fortnight before the living fell; a year after I had been ſet down for it. So I loſt it. New



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miniſters begin new books for new friends. If * does not aſk for it ſome one *elſe* will. No matter how much *he* is *beloved* by the pariſhioners, or ** *welchified.* Abilities or uſefulneſs have little to do in the matter. Does he think ſuch *great men* inquire particularly into a clergyman's *character,* (unleſs he is notoriouſly — like parſon —) or the inclinations of the *pariſh?* No ſuch thing. The great queſtion is, what *intereſt* has the great man who *applies* to him? A tallow-chandler's ſon in a corporation would beat even a SHERLOCK, if he ſtood for a corporation living. — I rejoice to hear, that Mr. * is well received and uſeful at —. Long may he continue ſo! But let him *expect* little from all *this.* A worthleſs parſon who uſed to *carouſe* with Lord ***, got the rich living of —, with a noble church and a compleat parſonage-houſe,

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houſe, becauſe my Lord, who has conſiderable intereſt, applied for it.

So much for preferment, and the objects of it.

The *Northampton* Infirmary-report was drawn up by me for ſeveral years together, and in different ſhapes; and when I left *Northampton*, I believe, they never departed from my *laſt* form: at leaſt they have *not*, unleſs they altered it *this* year. No inconvenience either at *Northampton*, or *Saliſbury*, has ever been found by the *column of arrears*; but on the contrary it brought in a great deal of money at firſt, and keeps the ſubſcribers in order ſince. I ſtrongly recommended it to be adopted at the *Salop-Infirmary*.*

A Socinian liturgy is introduced (you ſay) at the place of worſhip in *Shrewſbury*, where Mr. ORTON formerly



* It was adopted there in the year following, 1780.

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merly preached! *Tempora mutantur?* Well! I will die a *Baxterian*, and *Doddridgean*.*

Pray see the *first* volume of Bp. BROWNE's sermons, if possible, printed for KNAPTON, in *Ludgate-street*. Miss H. MORE is delighted with it. Nothing can give greater information as to the satisfaction and sacrifice of Christ, &c. Any one who buys sermons will find them worth their notice: uncommonly curious: he clears up many things, which I thought no mortal ever could clear up.†

Recommend to your acquaintance, MARSHALL's *Rural Oeconomy of Gloucestershire*, in two volumes, octavo: even to those who are not particularly concerned

* "Socinians are scarcely christians," says Mr. BAXTER, in the dedication to his *Saints Everlasting Rest*.—And in his funeral-sermon for his wife's mother, he calls them *heathenish socinians* and *infidels*.

† See ORTON's *Letters*, p. 212.

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concerned in it. I have been *much* entertained by it, as you will be; very ſenſible; very droll; but inſtructing to every one, whether farmer, phyſician, lawyer, or divine. The Dean of GLOCESTER ſays it is a *ſhrewd* performance, and *quite an original*; on a *new* plan; very uſeful, but in a way never thought of before by any writer on the ſubject. Your brother at *Bridgnorth, muſt* buy it, as it is in his way: and he will (I am ſure) get above twelve ſhillings worth of knowledge by it. But the writer has many *new coined*, hard words, which want a gloſſary at the end; eſpecially for the uſe of farmers. *You* muſt explain the *hard words* to your brother, as I have to farmer B. here.

I ſend you my printed paper on *the Importance of keeping a Diary.** I now keep

* *On the* IMPORTANCE *of keeping a* DIARY.
It has not been long ſince, that the *generality* (eſpecially

keep only an *occaſional* diary. *One*, as to *temporal affairs*, by way of memorandum.

*Ex.*

(eſpecially men of piety and learning) kept DIARIES: a cuſtom, which is now perhaps too much neglected.

Query.—Would not a *renewal* of this laudable practice be manifeſtly uſeful to perſons of *all ranks, and of all ages?*—If every one, who has leiſure and capacity, was to keep a DIARY (or daily account) how he employs *his time*, he would be *enabled* to make a better progreſs in his *temporal*, as well as in his *ſpiritual* concerns.—Would it not be a *faithful director* in both of theſe?

As to *thoſe*, who from a multiplicity of buſineſs cannot keep a DIARY in ſo *full* a manner as they would *wiſh*; yet might they not *occaſionally* make, and commit to writing, a few obſervations on the ſtate of their minds, and their progreſs or decline in *religion* as well as in their *worldly* affairs? The oftener therefore ſuch obſervations were made, and reviewed, would not the *advantages* from the inſpection of ſuch intereſting particulars be more evident in their conduct? And would not ſome of the leading tranſac-

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*Ex. gr.* —— 17th. — Met Mr. ſuch an one — who remarked — if worth any remark.
—— 20th. — Went to my ſon Mr. *'s, at *Puttenham*.
—— 27th. — So much time loſt, and health injured by ſuch company.

The *other* I call *Obſervations on my own Heart*, (on the covers of which I have written, I deſire this may not be opened, but burnt as ſoon as I am dead.) Here I make remarks, how I pray — receive the ſacrament — what my thoughts are — how any ſin eaſily beſetting,

tranſactions, both in their *worldly* and *religious* concerns, being *thus* impreſſed on their memories, influence them more powerfully to live a godly, righteous, and ſober life?

Reader, think *well* of this; *not only* how you are to *live*, but how you are to *die*. — Men, alas! make proviſion for *this* life, as though it were never to have *an end*; and for the *other* life, as though it were never to have a *beginning*. — They ſeldom beſtow *a ſerious thought* on death.

A. Z.

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beſetting, is prayed againſt and oppoſed — my fears, doubts, &c. — One good method is, to put down in one column — Reaſons, why I am *afraid* to die — and Remedies againſt them in the other.

| REASONS. | REMEDIES. |
| --- | --- |
| Leave wife and children — | Providence of God — promiſes of God to be with the fatherleſs and widow, &c. |
| The agony of death — | Is it more to you, than to all mankind? — to ſome very eaſy — tooth-ache worſe — and many diſeaſes, as ſtone, &c. |
| Fear of appearing before God — &c. &c. | To endeavour to get rid of theſe fears by proper arguments. |

I have been reading Mr. FAWCETT's *Abridgment of* BAXTER's *Dying Thoughts*, (ſecond edition, price 1s.) a favourite book of mine, as I am now haſtening apace to the grave.

I have

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I have the pleaſure to inform you, and it will be a pleaſure to you to hear, that ſince I have been here, my audiences have been good, and very attentive. Some changes I find in the ſtate of the pariſh, ſince I was here laſt year: old H. is dead, and one of Mr. **'s daughters, &c. &c.

The DEAN'S *Thoughts on an Invaſion*, are I think very ſenſible: I am glad you got them inſerted in your *Shrewſbury* paper. I do not think the French will venture to land; and if they do, they will dearly repent it.

I received your letter in Sir P. HALES'S frank, which I ſent you. But never ſend a *ſingle* letter in a frank: that is like *walking in boots*; which whoever does, *walks in effect* in *ſhoes* of a guinea or five and twenty ſhillings a pair.

But the poſt-boy is come. Adieu!

J. S.

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## LETTER XVII.

DEAR SIR,

May, 1780.

I HAVE received a letter from Mr. ORTON, who tells me you are at *Oxford*, and that you have seen our Poetess there.

Lord RADNOR'S presentation of the living of *Great-Cheverel* to me, was quite unexpected, and unsolicited. I intend being resident there at least nine months in the year, should my health permit. My patron expects this, and my conscience dictates it. I wish I had you for my curate *now*; as you would be very useful there. My present curate leaves me soon to go to his living. Mr. * is *amazingly* improved: quite an animated preacher; and *much in earnest*: all his former prejudices are now removed. I really believe God has

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has made me an inſtrument of good to him. To God be all the glory!

Young *. *, who was lately ordained, writes to me, to recommend ſome books to him. I adviſe him to ſtudy and abridge SCOUGAL's *Life of God in the Soul of Man*; to take his ſermons from biſhop HALL's works; (to do which will require ſome ſkill and judgement) to ſtudy biſhop BURNETT's *Paſtoral Care*, and ORTON *on Eternity*; and to borrow and read LUCAS's *Inquiry after Happineſs*. I ſhall recommend other things to him by and by; but *feſtina lentè*. He has been with Mr. ORTON, who has given him ſome books, and lent him others. I wrote him a very ſerious letter, on the importance of the miniſtry; and hope he will attend to it.

Sir WILLIAM STONHOUSE died apoplectic. His brother (now Sir JAMES) ſucceeds to his title and eſtate; whom

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whom I love much for his many *very amiable* qualities.

I will send you my *Address** to my new parishioners, when I can get a frank to *Oxford*. Pray give my respectful compliments to Dr. ADAMS. Adieu!

Much your's,
J. S.

I would have you buy a pamphlet, entitled, *A Treatise on Agistment Tithe*, written by a Mr. BATEMAN. No clergyman should be *without* it.

* A Serious Address to the Parishioners of *Great-Chesterel*.

LETTER

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## LETTER XVIII.

DEAR SIR,

1780.

I SENT you my *Addreſs to the Pariſhioners of Great-Cheverel*, by a gentleman of *Chriſt-Church*, going from Mr. * *'s yeſterday, directed to be left for you at Dr. ADAMS's, at *Pembroke College, Oxford*. I have alſo ſent it to old Mr. * * *, as what may be *uſeful* to his *curate*, if not to *him*; and as it *might* ſet even *him* on *thinking*, there is ſomething *more* in religion, than mere *form*.

I heartily wiſh you may have Mr. * *'s living; which will be tenable with *Wormington*; the biſhops now allowing forty five *meaſured* miles, which they ſay is no more than thirty of the *old* miles. Dr. ADAMS you ſee is your real friend. —



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I employ part of every Sunday, in taking a few hints from Mr. ORTON's *Religious Exercises*, for my own private use in my diary, of which I keep one, and find it of great use in looking back to any past transaction. Thus: see p. 44. — "What does not "proceed from the heart is no prayer. "— Make some pauses: think what "you are about. Ask yourself, Is this "prayer? Is this a rational, spiritual "service? Will God be pleased with "this kind of worship? — Pray in the "name of *Jesus Christ*, as the great "mediator. Content not yourself with "mentioning his name at the close of "your prayers; but in the whole ser- "vice, consider him as your *advocate* "with the Father, and by him offer up "all your spiritual sacrifices."—I shall thus abridge all the materially useful part of that book, that I may have it *ad unguem*, to fit me for conversation with others,

others, as well as for my own uſe; eſpecially ſome clergymen occaſionally, who are more ſeriouſly diſpoſed.

You ſee the truth of what Mr. ORTON ſays in his letter to you. Such men as he are real friends. Noiſy — pay no regard to truth, friendſhip, propriety, or any thing elſe, but their own wild notions, and following enthuſiaſtical preachers from ſermon to ſermon; digeſting nothing, and neglecting the duties of the cloſet, and family inſtruction. I ſee enough of this at B. and could ſay a great deal to you on this ſubject. Shun, therefore, all ſuch uncharitable and fiery bigots, ſcattering firebrands, arrows and death.

The DEAN of *Chriſt-Church*,* and all his family are very worthy people: a good old conſtitutional family. I wiſh we had more ſuch. He is to



* Dr. BAGOT, the preſent excellent biſhop of St. *Aſaph*.

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ſucceed the biſhop of *Briſtol*, who is very old, and very infirm.

Mr. ORTON has ſent me his picture, which I have put in a very neat gilt frame, and ſhall highly value. There is a likeneſs; but the engraving is very indifferently executed. I ſuppoſe you have heard from him the hiſtory of it.* I like your application of

* Extract from a letter from Mr. ORTON to the editor. —— "I am glad you have got one of my pictures. It was engraved without my knowledge. Mr. * * ſaw a ſmall drawing of me in my parlour, and carried it off. His friend Mr. * * ſaw it in his ſtudy, and carried it off; and got the print from it. I knew nothing of this affair; and do not quite approve either the deſign or the execution; and ſhould have been better pleaſed, if it had not been done. I do not like the *digito monſtrari, et dicier hic eſt.* If it tends to do you good, now you have got it, and to impreſs any thing I have written, or ſuggeſted to you upon your mind, to make you a better chriſtian, and a more active, prudent, and uſeful miniſter, I ſhall therein rejoice. But I am

of the lines from *Virgil* to him very much.*

The new edition of SIBBES is sold by WILKIE, price bound one shilling. It is a favourite book of Mr. ORTON's, and corrected by *him*, with a short preface. Writing to me, he says, "SIBBES's *Bruised Reed* cost me *threepence*: and I would not take *three pounds* for it. It is my *constant* companion."† I wish to have the sale of it promoted.

You complain *spiritually*. Alas! I have great cause on this account; and am far from that state I wish to be in,



I am not fond of such marks of respect, except I were more deserving of them. "The best picture of a minister, as good Mr. PHILIP HENRY used to say, is in the hearts of his people."

* Æ. iv. l. 336. l. 613.

† Character of SIBBES by Dr. DODDRIDGE. "His language nervous and decent: his dedications surprizingly handsome: his stile pathetic and tender; especially his *Bruised Reed*, and *Soul's Conflict*."—MS.

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ought to be in, hope to be in, and pray to be in.

I think I ſent you a former report of the ſtate of the *Cheverellians*: here is *another*. — DAVID SAUNDERS* and his family are well: as is Mr. B's. who often mentions you with regard: Mrs. * * has *long* been dead: dame B. is *well*, and growing in grace. Mrs. * * is dropſical; but a ſincere chriſtian I hope, and believe: poor * *'s wife is dying, who will be a great loſs, as ſhe has eleven children, many of them very ſmall: &c.

I am exceedingly glad to hear, that your ſituation is ſo agreeable to yourſelf, and ſo likely to be uſeful to others. I wiſh you would ſend me your — for my remarks; and I will ſupply you with franks for this purpoſe. You may depend on my caution. Can you ſup-

* The Shepherd of Saliſbury Plain. See ORTON's *Letters*, p. 21.

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ſuppoſe, where your credit is concerned, I would not do to the utmoſt to promote your uſefulneſs? Aye, ſure. I will let no one find fault with you but myſelf.—You are but a ſlack correſpondent. I ſend you a frank of Lord ILCHESTER's, whoſe chaplain I am, and ſhall hope to hear from you ſoon.

Your's ſincerely,

J. S.

I have got a curate, a young man, well recommended; who is modeſt, and docible; two good qualities. I may add, ſtudious and fond of retirement.



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## LETTER XIX.

DEAR SIR,

Briſtol, 1780.

I HAVE ſpent no ſmall time in ſearching after one of the epitaphs on Mrs. STONHOUSE's * monument, which you deſire to have; but cannot find one; yet I have a notion I have a few left ſomewhere. If I can meet with it in a future ſearch among my vaſt heaps of papers, you may *depend* on having it. I had only a few printed off at firſt for particular friends; as an engraving of the monument was in Mr. HERVEY's Meditations.†

RIVINGTON has collected all my ſmall

* His firſt wife; who died December 1, 1747, in the twenty-fifth year of her age.

† See vol. I. p. 104, with what Mr. HERVEY ſays on her death, p. 33, &c. of the eighth edition.

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ſmall tracts, and is reprinting them to be ſold in one volume, price three ſhillings. He ſays many people aſk him for *all* my tracts. He is printing the third edition of my infirmary-ſermon in twelves, for the ſame purpoſe. When the volume is ready I will ſend it to you.*

I am trying, if I can, to prevent the violation of the ſabbath here. Get ſuch of the incloſed papers, as you conveniently can, into the *Shrewſbury* paper; *particularly* the *Difficulty ſolved*, and what relates to *barbers* and

* Which he did, writing on one of the blank leaves what follows. "We are ſo *near* the eternal ſtate, and muſt ſo *ſoon* be ſilent in the duſt, that methinks nothing, which looks like a *call of Providence*, directing to any opportunity of doing good to the *ſouls* of men, ſhould be neglected." — Give yourſelf continually to prayer, and to the miniſtry of the word. *Acts* vi. 4. —— Why look you ſo earneſtly on *us*, as tho' by our *own* power, or holineſs we had made this man to walk? *Acts* iii. 12. —— Quicquid ſum, gratiâ ſum. 1 *Cor.* xv. 10.

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and *hair-dreſſers*. It was in two of the *Briſtol* papers laſt week. — Mr. * * of B. your friend *'s acquaintance, has concerts on Sundays, and *never* goes to church. His wife ſays, "the Lord's prayer, and the *belief*, are *prayers* enough for any one!'

I like Mr. FAWCETT's treatiſe on *Melancholy* much: * a very proper book for us *clergymen*. I am making extracts from it for my own uſe at *Cheverel*, and elſewhere. I am truly concerned to hear of his death, which Mr. ORTON gave me an account of.† I ſup-

* *Obſervations on the Nature, Cauſes and Cure of Melancholy; eſpecially of that which is commonly called Religious Melancholy*; price 1s.

† He likewiſe ſent the editor of theſe letters the following account of that good man's death, and funeral.

"*Oct.* 19, 1780.—On Wedneſday evening good Mr. FAWCETT took his flight to heaven. I ſaw him about three o'clock, when he was pretty eaſy and comfortable. He went to bed as well

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I ſuppoſe I have told you that he abridged BAXTER's *Poor Man's Family*

well as he had done for many nights. Some alteration was obſerved in him for the worſe about eleven o'clock: Dr. JOHNSTONE was ſent for, but before he came he expired.' — "*Nov.* 2. — Mr. FAWCETT was buried on Monday ſevennight. I could not attend. Mr. * * and our preſent ſupply, Dr. J. and Mr. S. preceded the corpſe: the ſix deacons were bearers: his two ſons, brother, and nephew were mourners; about eighty of the congregation followed in mourning habits; and many of the poorer ſort after them. The church was more crouded than ever was known, and the people behaved properly. The ſingers, belonging to the church, on their own accord, ſung a funeral anthem. The deacons and congregation all found their own mourning dreſſes; ſo that it was little expence to the family. Mr. COLE, of *Wolverhampton*, preached for us on Lord's day two excellent ſermons, on the treaſure being in earthen veſſels, 2 *Cor.* iv. 7. which affected me greatly, not only on account of the event, but as I had preached here on the ſame text, the Lord's day before Mr. FAWCETT came to ſettle at *Kid-*

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*mily Book* at my requeſt; * which is a very good book to put into the hands of common people.

Sir FRANCIS WALSINGHAM was a great and good man. See an anecdote of him in Mr. ORTON's little book on *Eternity*.†

Dr.

*Kidderminſter*; the laſt Sunday in *March*, 1745. — I have much pleaſure in reflecting on the pains I took to bring ſo uſeful a man into theſe parts, tho' it occaſioned me ſeveral journies, and the writing about fifty letters. I preſented your compliments of condolence to the family, who return you their thanks."

* Entitling it, *Dialogues on Perſonal and Family Religion, between a Miniſter and one of his Pariſhioners*. To which are added, *Forms of Prayer for the Family and Cloſet*. The ſecond edition, ſtitched, 1s.

† "Secretary *Walſingham*, an eminent courtier and ſtateſman in Queen *Eliſabeth*'s time, in his old age retired into privacy in the country. Some of his former gay companions came to ſee him, and told him he was melancholy. — "No, "ſaith he, I am not melancholy; I am ſerious; "and

Dr. MOYSEY of *Bath* is dead; and died actually worth 44,000*l.*

I am glad Mr. W. asked you to read prayers in his family. It looks well; and he sets an excellent example to his neighbours. We have no family-prayer now-a-days, no domestic chapels and chaplains. *Heu pietas! Heu prisca fides!* Strongly recommend to him ORTON's *Religious Exercises*, and his treatise on *Zeal*, price sixpence.

Now

" and 'tis fit I should be so. Oh! my friends! " while we laugh, all things are serious round " about us: God is serious, who exerciseth " patience towards us; Christ is serious, who " shed his blood for us; the Holy Spirit is " serious, in striving against the obstinacy of our " hearts; the holy scriptures bring to our ears " the most serious things in the world; the holy " sacraments represent the most serious and " awful matters; the whole creation is serious " in serving God and us; all that are in heaven " and hell are serious:—how then can we be " gay?"

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Now elections are over, I hope you will be a more *regular correſpondent*. Mr. CRUGER is thrown out at *Briſtol*; ſo if you have any franks of *his* to me, uſe them as waſte paper. I never uſe a Lord's frank, when I have a *commoner's*, (eſpecially near an election) for a *Lord's* will be a ſure card. I think you have one of Lord R's franks by you for me: if ſo, make a ſpeedy uſe of it. His Lordſhip, Lady R. his brother and his wife, all breakfaſted with me lately at *L. Cheverel*, and went from thence to *G. Cheverel*.

I have the ſatisfaction of hearing, &c. That you may increaſe in favour with God and man, is the ſincere wiſh of, dear ſir,

Your's ſincerely,

J. S.

Pray preſent our compliments to Miſs * *; whoſe relations in *Northamptonſhire*

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*amptonſhire* I was well acquainted with: and remember me *very kindly* and *very particularly*, to their couſin Captain * *, whom I *well* know; a very good natured man, much of a gentleman, and without guile. I regard him much.

LET-

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## LETTER XX.

DEAR SIR,

Dec. 31, 1781.

By ſealing your letters *ſo deep* with wax, the reading is *torn off* by it in opening. In ſealing a letter a *very ſmall* quantity of wax ſhould be put behind. Mr. ORTON always uſed to leave *a blank* for the wax; but *that*, tho' an effectual remedy, looks awkward. — I have been a conſiderable time a letter in your debt; but am determined to pay it before the year quite concludes, being deſirous of leaving no debt at the end of it, either of letters, or money.

The Dean of GLOCESTER has lately publiſhed a pamphlet, entitled *Cui Bono?* which is highly applauded by ſome of the principal people in the kingdom, who have written to him on the

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the occasion. Our late ambassador to *Holland* (Sir JOSEPH YORKE) has told him, he has ordered it to be translated into french at *his own* expence, that it may be read all over *Europe*. It is to be sent to the King of *France*. Pray see it. I think entirely with the Dean. You have read, no doubt, his famous *Answer to Locke on Government*;* which he sent to Mr. ORTON for his remarks, before its publication: a very laborious and excellent work.

Mr. ORTON has sent my wife the most grateful present he could well send her; which is the funeral-sermon for her much beloved and highly honoured father; preached by Dr.



* A *Treatise concerning Civil Government, in three parts:* printed for CADELL, in the *Strand*. "This book contains, says a correspondent, such arguments as neither modern philosophers, nor fallen angels, can possibly refute."

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DODDRIDGE, at *Wellingborough*, in *Northamptonſhire*; and tranſcribed from the doctor's *ſhort* hand copy into *long* hand, by a ſon of Dr. JOHNSTONE. The character of Mr. EKINS is well drawn up, and ſtrictly true. He was a chriſtian of the firſt magnitude. The text is *Heb.* xi. 26.

——I am well acquainted with *ſome* of our diſſenting miniſters, viſit them, and am viſited by them, without giving offence to any; tho' we have ſome very high-flying people in this place. I always honoured ſenſible, worthy diſſenting miniſters, and would *never* on any account or pretence ſo far comply with the world, as for the fear of man to *ſhun* them. I would rather ſhun ſuch bigots, as found fault with me for ſo doing. I thought ſuch narrowneſs and illiberality, as your letter ſpeaks of, did not *now exiſt* in this iſland. Shall I be *aſhamed* of ſuch

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such men as Mr. ORTON, Mr. *, Mr. **, &c.? God forbid!

Your saying *omnia vanitas*, reminded me of a *smart* saying of QUEEN ELIZABETH to a nobleman, who had built a magnificent house, and by other extravagancies had ruined himself. Over one of the doors he had finely carved these words — OMN̄ VANITAS. — He had abbreviated the word *omnia*, as the scrowl over the door would not admit the word *at length*. "My Lord, said the QUEEN, I am sorry to see your *omnia* so curtailed, and your *vanitas* at full length." What a severe reproof!

There is a book lately published, intitled *Cardiphonia*, or, *the Utterance of the Heart*, in two volumes, duodecimo, price seven shillings, printed for BUCKLAND: in which are several *truly useful* things, *well worth* your reading. I have not received more

*heart-inſtruction* from any book I have read a long time, than from this. The writer is too much a calviniſt for me, and there are ſome exceptionable paſſages in it, which I diſapprove, and wiſh they had been omitted. Mr. ORTON writes me word, he likes it much, abating the author's peculiarities; but thinks the ſecond volume the beſt. Mr. NEWTON * (the author) is an excellent man, and my correſpondent, whoſe letters are very ſenſible and good.

I go on writing ſermons by way of *expoſition*, (and hope *you* do the ſame) as I am perſuaded no ſermons are equally uſeful: none take leſs pains to compoſe: none are ſo well liked. I have expounded ſome *pſalms* in this manner; as *pſalm* xxvii, *pſalm* cxvi; wherein I have taken notice of churching of women; *pſ.* xc; ſee the burial-ſervice.

* Rector of St. *Mary-Wolnoth, London.*

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ſervice. In ſhort, any pſalm, parable, miracle, or hiſtorical paſſage, will be very proper to treat of in this manner.

I commend you much for preaching on the *obſervation of the ſabbath* before Sir * * and Lady * * after their public breach of it by travelling. (See *pſalm* cxviii. 6.) Your anecdote of the iriſh biſhop driving by in an open phaeton, as you were coming out of church, is curious enough.

I have a very good curate, who was ordained deacon by the biſhop of GLOCESTER, and prieſt by the biſhop of WORCESTER: his name is ROOTS, a native of *Kent*, and of *Trinity-College, Cambridge*. He is ſerious, modeſt, ſenſible, ſtudious, has a good voice, and reads well; very good-natured, a gentleman-like man, and an agreeable companion. His ſermons are rationally evangelical, regularly

divided, and very proper and ſuitable to my people, delivered with much earneſtneſs, but without the leaſt noiſe. He is very civil and attentive to the people, pleaſing in his manner, but not familiar; diligent in the diſcharge of his duty, keeps himſelf to himſelf; rather of a grave caſt, yet chearful and amiable. He likes *Cheverel*, and a retired life: ſo I hope he will be fixed; eſpecially as I ſhall reſide at *Cheverel*. I have gotten him another curacy, and what he receives from that and mine will be better than a living of 100*l.* a year.

Mrs. * * of *Great-Cheverel* is alive and well: but Mrs. * * is more dead than alive—an excellent woman. Her eldeſt ſon, (who was a ſtout, hearty, but miſerably avaricious young man) died laſt month. What is life! He ſeemed built for ages. *He* taken, and *I* left. I have been better in health this

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this laſt month, than I have been for ſome years; and yet I am in my ſixty ſixth year.

We ſhall be *very glad* to ſee you when we go to *Cheverel*, and ſo will many of my pariſhioners. They will be very glad likewiſe to hear you preach again: and remember I have now *two* pulpits for you. You may ſurely, contrive to be with us a fortnight at leaſt, and to make the journey neither fatiguing, nor expenſive.

All here deſire to be kindly remembered to you. I ſhall always be glad to hear from you, and am, dear ſir,

Much your's,

J. S.



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## LETTER XXI.

DEAR SIR,

Briſtol-Wells, 1782.

IT is now two months and upwards ſince I wrote to you, and encloſed your papers. You do not, to uſe POPE's expreſſion,

Enrich me with *too quick* replies.

However, as you deſire a *ſpeedy* anſwer to your's, I ſit down to write immediately, tho' overwhelmed with many avocations. —

Dr. BAGOT is our new biſhop: he is a very poor patron; but a very worthy man. The palace at *Briſtol* was partly rebuilt in 1748, by Biſhop BUTLER, afterwards Biſhop of *Durham*. He paid four thouſand pounds,* I am

* Bp. NEWTON ſays, "4,600l." See the account of his life, written by himſelf.

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I am *told*, and was miſerably impoſed on by a man very improper to undertake ſuch a building. There are ſome very good rooms in it, and a tolerable garden, cloſe to the cathedral. It is commodious, but clumſy, and might have been made much more commodious, had a *good* architect been employed, for much leſs money.

I have taken a whole houſe here: where I intend always to be three or four months in the winter. I am as retired as in a country village: no company here at this time of the year: and I ſhall return with my family to *Cheverel* early in the ſpring, and ſtay there till *November*. I am making conſiderable improvements in the parſonage-houſe at *Little-Cheverel*; which will coſt *me* above 600*l*. All to go away the moment the breath is out of my body. However, it is done on my

my Lord RADNOR's living; who has been a noble patron to me.

Miſs H. MORE's *Sacred Dramas*, juſt publiſhed, (price four ſhillings) are moſt capital. *That* on *Belſhazzar* is an aſtoniſhing performance: ſo is that on *Daniel*. I hope ſhe will write a ſacred drama on the fine ſtory of *Manaſſeh*, and his penitence; which I preached upon laſt Sunday. — She has paid the author of *The Mirror* a great compliment; which is an excellent book, written by the author of *The Man of Feeling*, (a very pretty little book) whoſe name I think was MACKENZIE.*

When the KING and QUEEN and the PRINCESS ROYAL viſited Mr. and Mrs. VANSITTART, at *Biſham-Abbey*, the

* See BOSWELL's Life of JOHNSON, vol. i. p. 320, of the 3d edition.

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the KING condeſcended to divert himſelf with one of my grandſons, and deſired them to bring him with them to *Windſor*; which they did, and while they were converſing with the KING, my grandſon made his eſcape into the town, and was loſt. He is a fine boy, about ſix years old.

I never could reconcile ſcripture with Socinianiſm. Nor do I think chriſtianity worth contending about on *their* principles: a very cold, unintereſting, and uncomfortable ſyſtem.

Old Mr. *** is heart of oak: but probably he will die in a minute, without a ſigh or groan, as my grandfather did at eighty eight.

Mrs. STONHOUSE unites in kind remembrance to you, and I am, dear ſir,

Much and ſincerely your's,

J. S.

Mr.

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Mr. ORTON writes as follows :— "I keep the living of S. in my eye for our friend *. But am sorry to be informed lately, upon too good authority, that the Bishop of — is soliciting it for his chaplain; though he hath many valuable things in his own gift. What a grasping world is this! It is well, that its grandees cannot monopolize the church of the first born.

LETTER

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# LETTER XXII.

DEAR SIR,

Little-Cheverel, Aug. 7, 1783.

DR. JOHNSTONE ſent me an account of the death of our excellent friend Mr. ORTON;* which very much

* The following is Dr. STONHOUSE's anſwer to Dr. JOHNSTONE's letter.

DEAR SIR,

I ſhould immediately have acknowledged the favour of your very kind letter; but was ſo languid and indifferent the day I received it, that I was obliged to defer it till the next poſt.

The melancholy intelligence your letter communicated of the death of ſo very dear, worthy, and intimate a friend, could not but very much affect me. But the concern of all his friends muſt be alleviated by his late ſeizure, which rendered him incapable of any enjoyment of life, or uſefulneſs. It is a great ſatisfaction to find, that his diſmiſſion was ſo eaſy; and to reflect, that no man could be more fit for ſo great a change. He was indeed a very eminent chriſtian,

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much affected me, as I had known him ſo long, and had ſo great a regard for

tian, and exceeded by very few, if any, in the ſolid endowments of the mind, in rational piety, and in heart-felt deſires to promote the glory of God, and the ſalvation of his fellow-creatures; witneſs his writings, ſince his declining health and impaired ſtrength precluded him from more public labours. By his works, tho' dead, he will long ſpeak.

The affectionate teſtimony you bear to the memory of this (I may ſay *great*, as well as) *good* man, does honour to the feelings of your own heart; and I can with truth ſay I have found him all that you deſcribe.

I received a very friendly letter from his nephew Mr. SMITH, of *Briſtol*, by the ſame poſt I received your's, communicating the ſame intelligence. This attention in two perſons ſo nearly connected, and ſo juſtly regarded by my excellent friend, could not but increaſe my regard for both; and I beg you would be aſſured I ſhall be very glad to cultivate the friendſhip of Dr. JOHNSTONE, for whom I have long had ſo great a regard, and much real eſteem. ——

Mrs. STONHOUSE unites with me in kind com-

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for him. I am much obliged to you for your account of his interment at St. *Chad's*. His being buried in Mr. BRIAN's * grave, and the choice of his

compliments to her old friend Mrs. JOHNSTONE, and likewise to Mrs. HOLLAND, who has long been an assiduous attendant on our worthy friend; and I doubt not but I shall hear, that he has made a comfortable provision for her.

I am, my dear sir, with great regard,
much and sincerely your's,
JAMES STONHOUSE.

*Cheverel, July 25, 1783.*

* Mr. JOHN BRIAN, M. A. was a son of Dr. BRIAN, of *Coventry*; of *Emanuel-College*, and *Peter-House*, *Cambridge*; domestic chaplain to the Earl of STAMFORD, and minister of *Diddlebury*, in *Shropshire*. In 1652 he removed to the *Abbey* parish in *Shrewsbury*, where he had many friends, who valued his labours; and afterwards became minister of St. *Chad's* in the same town, where he met with great love and affection, and continued there till August 24, 1662. Mr. BAXTER speaks of him as "a godly, able preacher, of a quick and active temper, and very humble." He died Aug. 31, 1699.

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his text, (1 *Tim.* i. 11, 12.) was judicious, and characteristic of the man. I think you judged prudently in preaching on the *same* text at your church on the occasion. It was a proper piece of respect; and I am glad your discourse was acceptable to your hearers. The clause you sent me of his *will* is like himself — wise, pious, and full of a catholic spirit. He has left Mrs. HOLLAND, I hear, five hundred pounds. I presume Mr. FOWNES's funeral-sermon for him will be

The editor's paternal ancestors lived at *Diddlebury*; and he was some time curate of the *Abbey*, before he was presented to the living of St. *Chad's*. — "Some, who were curious in observing *coincidencies*, took notice that the stall, to which Mr. WARBURTON was preferred in the church of *Gloucester*, was the same in which the Lord Chancellor NOTTINGHAM had placed Dr. CUDWORTH." — See the Bishop of WORCESTER's Life of Bishop WARBURTON, p. 74.

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be printed: * but do not send it; as I shall send for half a dozen of them. I am told, Mr. Fownes is a very sensible man. †

Pray thank Dr. Adams in my name, and tell him I should be happy to have a son of the college, over which *he* presides, and for his kind thoughts about my son. I wrote him a very grateful *letter*; and since *that* I have seen Miss Adams; when I desired *her* to express my gratitude to her father, and to inform him, that *previously* to his kind offer of an exhibition at his college, the Duke of Beaufort gave my son *his* exhibition



* It was, entitled, *The* Glory *of the* Gospel, *and the Excellence and Honour of the Ministration of it.*

† See Some Account of him, by Dr. Kippis, prefixed to the third edition of Mr. Fownes's *Enquiry into the Principles of Toleration*, price 3s. He died Nov. 7, 1789, in the 75th year of his age. A man of great learning and worth.

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at *Oriel-college*. I lay at the DUKE's houſe lately, by his own invitation, and was moſt graciouſly received both by him and the DUTCHESS, who are a very amiable couple. The Marquis of WORCESTER is much about my ſon's age, a fine young man.

You ſay *few* letters paſs between you and me. Whoſe fault is *that?* You have a letter of mine *now* unanſwered; and a frank directed to *me* at Sir JAMES STONHOUSE's; in which you was to anſwer it, and to incloſe me a *Letter to a Young Gentleman upon his Admiſſion into the Univerſity*. The DEAN of GLOCESTER has been ſo very kind as to write a ſermon purpoſely, as a *guard* to my ſon on his firſt going to *Oxford*, on this text, *Beware of Men: Matt.* x. 17. former part of the verſe. The DEAN *intended* it for *him* to tranſcribe. He will preach it at St. *Stephen*'s in *Briſtol*, at the

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the cathedral at *Gloceſter*, and elſewhere: for tho' written for my *ſon*'s uſe, it will be equally uſeful to *other* young people, and to ſome old ones too. You ſhall read it when opportunity ſerves.

Your's, &c.

J. S.

P. S. I preached a ſermon lately on *John* viii. 36 *If the Son*, &c. which I hope has done ſome *little* good to two perſons; and I have been deſired to read it to the *abſent* of the family, detained by illneſs.



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## LETTER XXIII.

DEAR SIR,

Cheverel, Friday night,
Nov. 21, 1783.

I RECEIVED your letter of the 6th inſtant, and another this morning of the 17th: the *firſt* giving me reaſons for your expectation of having the living of St. *Chad*; and the *other*, informing me that you had actually obtained it: which intelligence has given Mrs. STONHOUSE and myſelf very great pleaſure; and we moſt ſincerely congratulate you on this happy event. We hope it will be a ſituation of comfort and uſefulneſs to you; and that your pariſhioners may long enjoy the benefit of your labours.

*We* beg you to conſider more than *twice*, before you conſent to have a lecture eſtabliſhed in *your* church. It

*cannot*

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*cannot* be done without your consent. Even *was* it an established one, it could not be *continued* without *your* consent, much less could the parishioners set up a *new* one. Oh, never, never consent. If you *do*, you are no longer master of your own church. My friend Dr. * * had a trial of this kind: but he said he would sooner give up his living than admit a lecturer. A lectureship *had* been established, and a salary paid by the —'s company, but he did the duty *himself*, and would not suffer a lecturer to be appointed. The company seeing his resolution, paid *him* the salary, and *he* does the duty.—Another instance more recent I shall mention to you. — Mr. * * was presented by the corporation of —, last year, to the rectory of St. * *'s. He was soon after given to understand by a majority of his parishioners, that if he did not continue Mr. * * curate (who did not



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happen to be licenſed) they would make no collection for him. He ſaid boldly, "Gentlemen, *for that very reaſon* I will *not* keep him. I will *not* have a ſuperior (for *ſo* you ſeem to conſider him) in my own church. I will do my duty faithfully by *you*; if you do not chuſe to *pay* me any thing I muſt be content." Mr. * * the curate would have *ſoothed* him; but he would not be *ſtroked*: he then *bullied* him; but he would not be *bullied*. He choſe another curate, and turned out * *. Every one commended him; the ſtorm ſubſided; and he did not loſe ſixpence of his collection. * * was a noiſy, ſelf-ſufficient overbearing man.—*Cave, cave! Cavendo tutus*, muſt be your motto.

The text * you propoſe for your introductory ſermon is a very proper one;

* 1 *Cor.* ii. 2.

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one; and I make no doubt, but your diſcourſe will be ſuitable to the occaſion.

*I* ſhould think your church the worſe for having an *organ* in it. I *like* organs *with* the pſalms much; but I very much *diſlike* them, as they prolong the ſervice (already too long) by voluntaries.*

Light quirks of muſic, broken and uneven,
Make the ſoul dance upon a jig to heaven,

ſays POPE.



* "After the Pſalms, (ſays Archbiſhop SECKER in his very judicious Sermons, entitled, 'An Explanation and Defence of the Liturgy of the Church of England,') it hath long been cuſtomary for the Organ, where one is uſed, to play for a ſhort Time. And as Inſtruments of Muſic in Divine Service are certainly lawful, (elſe they had not been appointed in the *Jewiſh*, or permitted in the ancient Chriſtian Church; or deſcribed in the *Revelation* as accompanying the Praiſes of the bleſſed above;) ſo a little Pauſe, for the Uſe of this Inſtrument, will not only give ſome

The engliſh pulpit will admit of *little*, if *any* action: and whenever a clergyman begins to uſe *action* in the pulpit, and to *mouth* it, he becomes contemptible. So ſaid my inſtructor, the immortal GARRICK.

If I have not recommended GILPIN'S *elegant Lectures on the Catechiſm* to you, (price three ſhillings and ſixpence) I can only ſay they *well* deſerve your notice.

All the people of both the *Cheverels*,

ſome Reſpite and Refreſhment to the Congregation, and to the Miniſter; but may be advantageouſly employed, either to reflect on what is paſt of the Service, or prepare our Minds for what is to come. And therefore it ſhould not be filled up either by the Performer with the lighter Airs of Muſic, inſtead of ſolemn Strains, and ſuch as may excite proper Diſpoſitions, or by any of the Congregation with needleſs Diſcourſe, or ſuch private Thoughts and Imaginations, as blot out good Impreſſions already made, and indiſpoſe us for receiving the like afterwards."

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*verels*, (I am juſt come from *Great-Cheverel*) who have yet heard of your preferment, rejoice at your good fortune, together with, dear ſir,

Your's ſincerely,

J. S.

P. S. I never have ſeen Miſs H. MORE's character of Dr. KENNICOTT, tho' I had a letter from her, giving me an account of his funeral. I *ſhall* ſee it when I go to *Briſtol-Wells* this winter; which will be on Tueſday, Dec. 2. His legacy to Miſs ADAMS muſt have been, I ſuppoſe, ſomething inconſiderable, merely to ſhew his regard to her *merit*; as he had no great deal to leave. Mrs. KENNICOTT is one of the moſt ſenſible and amiable women I ever knew: a very good hebræan; and wrote the hebrew in a fine character. I was well acquainted with them: very excellent perſons, I aſſure you.

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## LETTER XXIV.

DEAR SIR,

Cheverel, 1784.

As you purpoſe being at *Cheltenham* this ſummer, I hope we ſhall have the pleaſure of ſeeing you here, it being an eaſy *day's ride* from *Cheltenham* to *Cheverel*. You will be likely to meet the Dean of GLOCESTER,* and my worthy friend Dr. FOTHERGILL, of *Bath*.

See *me* in your pulpit at St. *Chad's*! —Why, my dear ſir, you might almoſt as well ſuppoſe me to go to *Jeruſalem*, as to *Shrewſbury*. I am frightened *now*, if I am but a few miles from home, leſt I ſhould fall ill, and never more

* While the editor was preparing this letter for the preſs, he was informed of the death of this worthy and venerable man: than whom the conſtitution of this country never had a more able and active ſupporter, nor the church of *England* a more learned and orthodox divine.

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more reach my own houſe. I am a poor, timid old man. —

It gives me great pleaſure to find, that you have good congregations at your church. I have written in my ſermon-caſe, " *Paul* planted, *Apollos* watered: but GOD gave the increaſe," (1 *Cor.* iii. 6.) that ſo I *muſt* have it before my eyes whenever I go into the pulpit. This keeps me *humble*, and adds to my fervour in praying for a *bleſſing*. " Our *help* ſtandeth in the name of the LORD." (*Pſ.* cxxiv. 8.)

I am extremely glad to hear of the handſome preſent made you by your pariſhioner Mr. * *, and the genteel *manner* in which it was done.

I do not admire Dr. * * as a *ſermon-writer*, tho' he *divides* in all his ſermons, but not *cleverly*; and is more ſerious and evangelical than moſt *modern* divines. The faſhion now is to preach fifteen minutes, but on no account

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account to exceed twenty. A reverend divine, a few Sundays ago at *Bath*, ſaid, — "Our times were not any thing like ſo bad as thoſe of the *Greeks* and *Romans*: It was true, we did dreſs too much; but *that* was *no vice*, and ſufficiently over-balanced by our *many* virtues." And at his concluſion he had this *extraordinary* ſentence, which I give you *verbatim*. — "Let us uſe our *pleaſures*: but let thoſe pleaſures be *ſanctified* by benevolent *actions*." O rare parſon! Neither God, nor Chriſt, were mentioned in the ſermon, as I am told; yet his ſermon was *highly* applauded. Such is the goodneſs of *our* times! Such the religion of the well-dreſſed and polite!

I ſhall never be aſhamed of having been the friend of Mr. HERVEY, notwithſtanding the remarks you mention, which have been made on me in **'s book. By "*gloomy*," the writer means

*ſeraphic.*

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*ſeraphic.* HERVEY was a *very cheerful* man; tho' always ill. Dr. DODDRIDGE was one of the moſt entertaining, lively companions I ever knew: yet I have heard him ranked among the *gloomy, preciſe*, and what not?

To hear of ſuch characters as Mr. ISAAC HAWKINS BROWNE,* affords me great pleaſure; eſpecially in this age of extravagance, levity, and irreligion. I am pleaſed to find he has paid you the compliment of preaching the Infirmary-ſermon: for it certainly *is* a compliment. —I read with infinite pleaſure, many years ago, his Father's Poem, *De Animi Immortalitate.*

—The Biſhop† is expending ſix thouſand pounds on the palace at *Saliſbury.* He is a very charitable, generous, and worthy man. I know him well; much of a gentleman, exemplary

* Member of Parliament for *Bridgnorth.*

† The Hon. Dr. BARRINGTON, now Lord Biſhop of DURHAM.

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plary as a biſhop; and very friendly to me. I ſupped with him lately at *Devizes*, and he intended coming to ſee me at *Cheverel*, but was directed wrong.

If you can ſerve Dr. FOTHERGILL, phyſician at *Bath*, you will oblige *me*, and do any patient *real* ſervice. I think him but one of the beſt phyſicians in *England*, and ſhall intruſt my own life in his hands. He ſettled at *Bath* laſt *December*; and is now engaged in making obſervations on that water; which I hope he will publiſh.* There are juſt twenty four phyſicians at *Bath*: whereas, there uſed to be five only.

Recommend to your friend, Dr. LIND *on the Scurvy*, (price five ſhillings) which is a conciſe account, containing

* In 1788 the doctor publiſhed a treatiſe on the *Cheltenham* Water, (which has paſſed thro' three editions) and which he dedicated in the following manner to Dr. STONHOUSE.

TO

taining the marrow of almoſt every writer on the ſcurvy from the ancient to the *preſent* time: a very uſeful book, publiſhed a few years ago.

I am glad Mr. ORTON's executors made you a preſent of ſome of his Books,

---

TO

THE REV. JAMES STONHOUSE, M. D.

RECTOR OF GREAT AND LITTLE-CHEVEREL, WILTS;

AND FORMERLY PHYSICIAN TO THE NORTHAMPTON INFIRMARY:

WHOSE SKILL AND HUMANITY AS A PHYSICIAN,

WHOSE ZEAL AND ELOQUENCE AS A PREACHER,

AND WHOSE EXEMPLARY CONDUCT AS A DIVINE,

HAVE CONSPIRED TO RENDER HIM AN ORNAMENT TO BOTH PROFESSIONS;

AND, WHAT IS YET MORE IMPORTANT,

THE FRIEND, AND BENEFACTOR OF MANKIND:

THE FOLLOWING INQUIRY,

AS A SINCERE, THOUGH INCONSIDERABLE TRIBUTE OF

*GRATITUDE, AFFECTION,* AND *ESTEEM,*

IS MOST RESPECTFULLY INSCRIBED,

BY HIS MOST OBLIGED FRIEND,

AND VERY HUMBLE SERVANT,

THE AUTHOR.

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Books, as they will be useful to you; and perhaps, in *some* of them he may have made *remarks*.*

Pray keep * * * at arm's length. *Civility* is the art of the wise to keep such men at a distance. — I am sorry to say, that some of my parishioners at *Great-Cheverel* occasion me much trouble and uneasiness. However, I shall persevere in doing my duty; answerable for my fidelity only; but not (blessed be God!) for my success.† I am, dear sir, with great regard,

much and sincerely your's,

J. S.

P. S. Pray

* His usual method was, to read with a pen or pencil in his hand, and to mark in the margin, particular passages, which struck him; adding his own reflections on the author's sentiments.

† On a former occasion, Mr. Orton gave to him and his curate this advice. — I wish you may be able to bring your turbulent parishioners to reason and decency. I know you will be calm

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P. S. Pray come to us, if you can, from *Cheltenham*. You will have a moſt hearty welcome: and people will come to hear you in both my pariſhes, with avidity. How do you know what good you may do? Your road lies thro' *Tetbury*, *Malmſbury*, and *Chippenham*, to *Devizes*. What is *ſuch a ride* to a young man in health, like *you?* I want *much* to ſee you.— My parſonage-houſe here is nearly completed. It will coſt me in the whole 800*l*.

calm and yet ſteady. But theſe oppoſitions and vexations you will expect to meet with. They are the common lot of miniſters of the goſpel. I know of no exception. Sometimes clergymen meet with them: parſons never.* If you and he had leſs of them, it would be leſs for your honour in the eſteem of wiſe and good men, who know the world and the goſpel. So treated they the active miniſters of former ages, the prophets and apoſtles, and JESUS himſelf."

* Mr. ORTON uſed to diſtinguiſh between *parſons*, *clergymen*, and *divines*.



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## LETTER XXV.

DEAR SIR,

Cheverel, Aug. 18, 1784.

We are greatly diſappointed by your ſaying in your letter of this morning, that you cannot come to ſee us, and ſpend *one* Sunday here. Strange! that you ſhould ſuffer any parochial duty at *Salop* to interfere with your journey, taken for your health, and to viſit your pariſh,* and *me*, as I had flattered myſelf. — Mrs. STONHOUSE, as well as myſelf, *beg* you to come to us. You might come in a day; or if you think a day too ſhort for the journey, you might come part of the way on the preceding evening. You have managed your

* *Wormington*, in *Gloceſterſhire*, about ten miles from *Cheltenham*.

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your journey very ill, if you do not contrive to take *us* in.

A fortnight is too ſhort a ſpace for you to receive any material benefit from the *Cheltenham* water. Talk to Dr. FOTHERGILL on this head, to whom I incloſe this letter, and in mine to him, I have deſired him to give you any advice *gratis*, which may be beneficial to you there, or at *Shrewſbury*.

Mr. DAWSON, of *Bath*, whom you meet with at *Cheltenham*, is a very worthy, good-natured man, as any in the three kingdoms. His *Lozenges* bring him in a handſome income, and he has about ——*l.* a year of his own ſavings. He has no child; has left off his buſineſs as an apothecary, bought a good houſe on *Walcot-parade*, where he lives and enjoys himſelf, and is very attentive and grateful to his friends.



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I have *moſt preſſing* invitations from *ſeveral* of my acquaintance to pay viſits in different parts: but with *me, tempus præterlapſum eſt.* I have not dined out of my own houſe theſe two years, nor ſpent an evening from home theſe twenty years, except when on a journey, or on a diſtant viſit. I ſhall not go to the muſic-meeting at *Gloceſter*; and the Dean's houſe will be full with Lord NUGENT, and his family. The Dean himſelf, I believe, will not be there. I have done with all theſe things, being now in my ſixty ninth year. If I ſhould go to Mr. VANSITTART's, at *Biſham-Abbey*, I ſhall think it a *great* undertaking, tho' no more than ſeventy one miles on the high turnpike *London* road. I am glad to hear you ſay you love home, your ſtudy, and your pariſh. A good ſign! I aſſure you *I* do.

Mrs.

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Mrs. STONHOUSE desires her compliments. Adieu!

Your's sincerely,

J. S.



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## LETTER XXVI.

DEAR SIR,

MRS. STONHOUSE and I moſt heartily congratulate you on your Marriage.* She deſires her kind compliments to you; is much flattered by your favourable opinion of her; and would be very happy to be introduced to Mrs. S. of whoſe merit ſhe has not the leaſt doubt from your preference of her to all her ſex; &c. — Be aſſured of our conſtant and ardent good wiſhes for your mutual happineſs; and we rejoice,

* On *Dec.* 14, 1785, with Miſs CATHERINE ADAMS: a niece of the late Rev. Dr. ADAMS; formerly vicar of St. *Chad's*, *Shrewſbury*, and afterwards maſter of *Pembroke college*, *Oxford*:— "a perſon eſteemed through life for his learning, his talents, and his amiable character." —— She died *Sept.* 4, 1796: an irreparable loſs to her huſband and five children! *Prov.* xxxi. 28.

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rejoice, that you have as great a proſpect of it, as can well be expected in this uncertain ſtate. — I am much obliged to you, and take it very kindly, that you have written to us on this important and intereſting occaſion.

As to Mr. ORTON, I have nothing *particular* to communicate to Dr. KIPPIS; except that he had a doctor's degree given him many years ago, which he would never acknowledge; as through a modeſty peculiar to himſelf, he diſapproved of being called *doctor*. Were any extracts to be made from his letters to me, for his intended Account of him, I could ſend an ample ſupply; which I frequently peruſe with pleaſure, and, I hope, with ſome improvement. He was one of the moſt valuable friends I ever had; and I thank God for ſo great a bleſſing. "Tho' dead, he yet ſpeaks to me."

When you pay your visit to Dr. ADAMS, it is all turnpike road from *Oxford* to *Cheverel*; and you may easily come to us in a day; where you and Mrs. STEDMAN will find an hearty welcome. My people will be glad to see you once more in the *Cheverel* pulpits. How little did you and I think, that I should ever have been rector of *Great-Cheverel*; a living which, till lately, belonged to *Queen's-college, Cambridge*. How wonderful are the ways of Providence!

The inclosed little paper is a kind of syllabus, (or hints) for me and my curate to *enlarge* on in our conversation with the people. — I am more and more convinced, that little good is done comparatively by preaching, to what may be done by visitation from house to house. See *Acts* xx. 20. and Dr LUCAS's *Influence of religious Conversation, with the Regulation of it*: price

price twopence. — In his *larger* work, entitled an *Inquiry after Happineſs*, he has this ſtriking ſentiment; which I wiſh was more ſeriouſly regarded. — "If *diſcourſe* were generally "*ſeaſoned with grace*," *converſation* would be the greateſt of *bleſſings*; if with ſenſe and reaſon, innocence and prudence, it would be the moſt agreeable *entertainment* of life: But how *miſchievous* is the *acquaintance*, which infects us with vanity and levity of ſpirit; which ſhews us nothing, but a *gaudy outſide*, and a *frothy ſoul*; whoſe *example* binds men *in civility* to be fooliſh; and makes confidence, vice, and loſs of time, *a faſhion!*"

God bleſs you, and your wife! Amen. I am with great regard,

Your's ſincerely,

J. S.

Briſtol-Wells, Saturday, Jan. 14, 1786.

LETTER

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## LETTER XXVII.

MY DEAR SIR,

Bristol-Wells, Jan. 10, 1787.

You forget, that I *always* remove with my *whole* family to this place on the first of *December*, and stay till the 30th of *March*: the other eight months I spend at *Cheverel*. Your letter, being directed to me *there*, did not come in due time, as it would have done had it been directed *here*.

I thank you for your *Address to the Poor*,* which I think very proper for the occasion; and hope it will please God to bless it for the purposes you intended it. Your note from BRINGHAM (page 17) is full to the point.

There is no great merit in the sermon you speak of; but the subject is naturally striking; and inclines the hearers

* Belonging to the *Shrewsbury House of Industry*.

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hearers to be serious and attentive. Do you remember a remark I mentioned to you of a very judicious clerical friend in regard to sermons on *death*, and *eternity*? He advised me, as it was his own practice, whenever I preached in a place, where I was a stranger, to discourse on *Death*, and *Eternity*. These *subjects*, said he, demand attention, and prevent censure; especially as people in general are too much disposed to censure conscientious ministers, who are much in earnest.

I lately preached a sermon on this text, *Keepers at home*, (*Titus* ii. 5.) and shall preach it again next *Sunday* at the *Wells* chapel. I will transcribe you a passage or two from it. — "Young "women should learn from the con"siderations here suggested, to be "discreet in the management of them"selves; to be 'Keepers at home,' "and not spend their time (especially

"their

" their mornings) in diſſipation and
" idleneſs, going from houſe to
" houſe, and ſauntering about. In-
" ſtead of *this*, they ſhould be im-
" proving their minds, looking into
" the affairs, and attending to the
" buſineſs of their own families.
" They ſhould always appear to be
" beſt pleaſed, when they are in their
" own houſes, and regulating their do-
" meſtic concerns with œconomy and
" prudence. But alas! how different
" are the generality of young women,
" (married as well as ſingle) in the
" *preſent* day from what they *ought* to
" be, and thoſe in former times *uſed*
" to be. How little attention do
" they pay to the injunctions of the
" apoſtle! How melancholy is it to
" think, that ſo many of them are in
" theſe times trained up and act quite
" contrary to the manner, which the
" apoſtle recommends. And what is

" the

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" the conſequence of it? Is it not, " that, inſtead of being 'keepers at " home,' too many of them are never " eaſy but when *from* home. 'They " learn to be *idle*, ſays the apoſtle, " wandering from houſe to houſe.' " (1 *Tim.* v. 13.) Ignorant of do- " meſtic œconomy, they make moſt " wretched wives, improper mana- " gers of ſervants, inattentive mo- " thers, and unprofitable members of " ſociety. They are ſtrangers to the " duties they owe to God, their fel- " low-creatures, and themſelves."

Here I deſcribe what they *ought* to be: and then obſerve,

" By a contrary deportment, they " will alienate the affections of their " huſbands, if married, as well as of " their relations; and not only ſo, but " give occaſion to the enemies of " chriſtianity to ſpeak reproachfully."

I then obſerve, that they are in an enemy's

enemy's country; where they are exposed to censure, scandal, &c.: and that great circumspection is necessary to preserve the esteem of the wise and good; and to secure valuable husbands; and that their characters may be blasted by *imprudence*, without vice; and they may be disgraced. — I then proceed thus:

" What *happiness* then do you " think you shall enjoy? From " whence will it *come*? — From your " *husband*? Ah! *no!* *Him* you have " neglected; his affairs you have dis- " regarded. — From your *children*? " No! Left to themselves, ruined in " their education, they at length rise " up against you. — From your other " *friends*? No! They have been " ashamed of your conduct. — From " the *world*? No! *That* will forsake " you, when you are neglected by " your friends. Will your happiness

" come

" come from GOD ? No ! His com-
" mands you have broken, his pre-
" cepts you have violated, his autho-
" rity you have disregarded. — God
" Almighty grant, that by your own
" sad *experience* you may never *confirm*
" *the propriety* of these remarks !"

This is a *little* specimen of a ser-mon; which, wherever I preach it, the *old* extol, and the *young* depreciate. But I have long learnt the prophet's injunction, " Set thy face as a *flint*." I fear God, but have no other fear: and would not " prophesy smooth things," in order to curry favour with the *worldly-minded*.

I hear from every quarter a very amiable character of Mrs. S. which gives me singular pleasure. You well deserve a good wife; and I heartily congratulate you, that in such a lottery, as matrimony certainly is, you have gained a prize; especially in such times

as

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as theſe. I could be very glad to ſee your little girl in *your* arms: I fancy you make an excellent nurſe. I hope ſhe will prove a comfort to you, and her good mother. Keep her much out in the air; and let her uſe exerciſe.

Mrs. STONHOUSE is in a very indifferent ſtate of health, which occaſions me perpetual anxiety, as ſhe is one of the beſt wives man was ever bleſſed with. But God's will be done in *this*, and in *every* thing. "Shall man receive *good* at the hands of God, and not *evil?*"—"Shall a *living* man *complain?*" He *lives* to make his peace with God; and to obtain forgiveneſs of his ſins.

Pray ſee a pamphlet intitled HAYES *on Coughs and Colds*. No family ought to be without it. The 4th edition, lately publiſhed.

I am ſeventy one, and tolerably well: tho' I have that formidable complaint

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complaint the ſtone; which obliges me to take nauſeous medicines thrice every day, and I am reſtricted greatly in my diet and liquids. But God forbid I ſhould *murmur* even in thought, when I conſider my many bleſſings; and that tho' a ſinner, I am alive; and have a Redeemer, and Sanctifier. — I am frequently meditating on that comfortable text, *Hoſea* xiii. 9. likewiſe on *Rom.* xv. 13. and *Luke* xi. 13.

BAXTER's *Dying Thoughts*, (as abridged by FAWCETT) I have almoſt learnt by heart. I am continually reading and quoting them in my letters, &c. What he ſays, page 39, on being *chained to the top of a ſteeple*,* is very ſtriking and rational: I might add comfortable



* "Were I on the top of a caſtle or ſteeple, faſtened by the ſtrongeſt chains, or guarded by the ſureſt battlements, I could not poſſibly look down

Mrs. STONHOUSE wiſhes much and ſincerely your happineſs and ſucceſs in life; and unites with me in compliments to Mrs. STEDMAN unknown, whom we ſhall be heartily glad to receive at *Cheverel*. I am, my dear ſir, with very great regard,

much and ſincerely your's,

J. S.

P. S. I

down without fear: and ſo it is with our proſpect into the life to come. If therefore my ſoul ſees undeniable evidence of immortality, and is able by irrefragable arguments to prove a future bleſſedneſs; if I am convinced that divine promiſes are true, and truſt my ſoul, and all my hope upon them; then, neither my averſeneſs to die, nor my irrational fear of entering upon eternity, can invalidate the reaſons of my hope, nor prove the unſoundneſs of my faith, but only the weakneſs of it. 'Why are ye fearful, O ye 'of little faith?' — was Chriſt's juſt reproof to his diſciples. A timorous heart needs to be chided, by ſaying, 'Why art thou caſt down, 'O my ſoul! and why art thou diſquieted 'within me! Hope thou in God, &c."

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P. S. I wish you could have seen my grandson at *Christ-Church*. He is a fine youth; very sensible, and as solid, as a man of fifty.



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## LETTER XXVIII.

DEAR SIR,

Bisham-Abbey, near Maidenhead,
July 24, 1787.

MRS. STONHOUSE, myself, and youngest son, came here last Saturday, and intend to stay about a fortnight. I am now seventy miles from home; and am rather uneasy, lest I should have a return of my complaints, and *not be able* to get to *Cheverel*. It was with great difficulty I was *persuaded* to come, having in a manner determined last year never to go farther than to *Bath* and *Bristol*, which I can do in a few hours: but a strong desire of seeing my grand children, (seven out of eight being now here, and with whom I am highly delighted;) and my wife and son accompanying me, induced me to undertake so long a journey,

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journey. It is the last however, I think, I shall ever be prevailed upon to attempt.

I preached on the second Sunday in *March* last in the *Abbey-church* at *Bath*, in the morning, and at St. *James*'s in the afternoon, to the largest audiences perhaps I ever had; and then made a public declaration, that I would never preach any more at *Bath*. And on the last Sunday of the same month, in a solemn and pathetic address I took my *farewell* of my audience at *Bristol*, in St. *Werburgh*'s church, where I had preached every winter for five years after my resignation of the lectureship of *All-Saints*; and the Sunday before at the cathedral to a large congregation, who knew it was the last time I should ever more ascend that pulpit; exhorting my hearers, strongly and affectionately, to profit by the word preached. I

have now *for ever* done with all *public* preaching; I say *public*, for so long as I am able, I shall *generally* preach once on a Sunday either at *Great*, or *Little-Cheverel*; and in the winter at a *small* chapel opposite my lodgings at the *Wells sometimes* perhaps, if I am tolerably well, as speaking *there* will be much the same as in my own parlour; and the minister of it and I are very intimate friends, whose pulpit is the same as my own, and it will be no *fatigue* to me, as in the large churches of *Bath* and *Bristol*. I am very thankful, that God has enabled me to preach for four and twenty years; and earnestly pray, that he may send more successful labourers into his vineyard, and bless the dying embers of *my* ministry. Long may you live a blessing to your people, and be enabled to do much good among them!

" *Five*

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"*Five thousand* souls in your parish," say you? This is the fault of *society* to allot so many to one minister, not *your's*. You cannot do, as you would in a small parish, or in a village. It is impossible. Pray see an *Address* by Mr. ROBINSON, vicar of St. *Mary's*, in *Leicester*, to his numerous parishioners, (price sixpence) who is a very conscientious clergyman.* You will meet with some useful hints in it. He justly says, he cannot visit *personally* all the families of so large a parish: but he has told them, he will *do* what he *can*: and desires them to send for him, or his curate, if in sickness, or under any circumstance in which they would wish to see him. All you *can* do is to press them in



* Author of "Scripture Characters, or a Practical Improvement of the principal Histories in the Old and New Testament, in 4 vols. 8vo. price 1l. 12s. the 6th edition."

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your sermons to come to your house, or send for you to theirs. Disperse good books, catechize, instruct in the sacrament those few young people of the age of sixteen, who will come to you.

I sent yesterday for the pamphlet you recommend against the Socinians;* who I am sorry to find increase not a little. On *their* principles the gospel is scarcely worthy of that name, and affords little comfort. I am the more desirous of seeing the pamphlet, as you tell me a man of Dr. ADAMS's great judgment approves it. I lately

* "Thoughts on the Progress of Socinianism; with an Enquiry into the Cause and the Cure. In a Letter humbly addressed to the Learned, Orthodox, and Candid Ministers of all denominations: with a particular View to the Writings of Dr. PRIESTLEY. To which is added, a Letter to Dr. PRICE, on his late Sermons on the Christian Doctrine. Printed for BUCKLAND, 1787, price one shilling."

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I lately read, not having perused it for ſome years, the doctor's *Anſwer to* HUME *on the Miracles*; which I really think one of the moſt excellent pieces of controverſy extant, and indeed the moſt ſatisfactory. — Pray ſend me his Catechiſm for the uſe of his Sunday-ſchool at *Coundé*. I *venerate* his diſpoſition to ſerve his fellow-creatures at his great age, and his condeſcenſion to men of low eſtate; notwithſtanding we may differ in our ſentiments, as you very well know we do. You tell me he is eighty-one; a remarkably fine man for his age; quite a prodigy.*

I think

* When Dr. ADAMS had attained to his eighty ſecond year, Mrs. H. (the lady of the late Biſhop of G.) having received a copy of verſes on her birth-day, wiſhing that her life might be doubled, that ſhe might live to eighty two; Dr. ADAMS obſerved, that "the time needed not to have been limited". She wrote to the Doctor the following lines extempore.

"Why

I think our friend Mr. ORTON's *Reflections* will be very useful; and I pray God they may meet with the reception they deserve. You may depend on it I will *exert* myself to the utmost to forward the subscription to them. But, in this *extravagant* age, few care to subscribe to any work, however useful. I have met with some repulses already: but they shall not

---

"Why limit Time? (you kindly said)
Why stop at eighty-two?" —
Cou'd I become by death delay'd
A living saint like you;

Retain that soul-enlighten'd Face,
When youth and health are flown,
Possess that Mind, where christian grace
Triumphant reigns alone:

So to refine, grow ripe for Heav'n,
I'd raise my fervent pray'r,
That *late* my summons might be giv'n,
Then hope to meet *You* there.

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not discourage me from taking every *probable* opportunity of succeeding in my application, tho' it is rather a disagreeable task; but my regard to Mr. ORTON's memory bears down every obstacle. My motto on this occasion is,

Tu ne *cede* malis, sed contrâ *audentior ito.*

I recommended to the editor a careful perusal of JAMESON, who is one of the most masterly commentators on the five books of *Moses* I am acquainted with; because he has selected, very judiciously, the remarks of the most eminent writers on the *Pentateuch*, and added to them his own.

If I hear of any curate *likely* to suit you when I return, and converse with Mr. R. on the subject, I will write to you immediately. Do not be in *an hurry*; as it is a matter of the utmost consequence to *your* peace, and your *peoples'*

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*peoples'* good, that you have a ſerious preacher, and a man who will treat *you* properly.

Mrs. S. unites with me in kind remembrance to your good mother and ſiſter. I wiſh we were able to give them the meeting at *Shrewſbury*, and ſee them, you, and your good wife. *Sed heu! fata negant.* I am now an *old man*, and muſt gradually looſen myſelf from every attachment on this ſide of the grave. *Almoſt all* my friends, who ſet out with me in life, have paſſed over *Jordan* before me; and it muſt be my conſtant endeavour to *prepare* myſelf for that paſſage. God grant that it may be a *ſafe* one!

I am, my dear ſir, with great regard, and beſt wiſhes for the health and happineſs of you and your family,

Your aſſured friend,

J. S.

Pleaſe

Pleaſe to ſee an admirable *Letter on Controverſy*, being the ninety firſt, in the ſecond volume of HERVEY's Letters, written by Mr. RICHARD WARNEFORD, of *York*, who was a very popular *preacher*, and an excellent *man*, much in earneſt. It begins, —"I have a ſtrong and ſettled averſion to all manner of diſpute, &c."

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## LETTER XXIX.

DEAR SIR,

Cheverel, Oct. 15, 1787.

MR. VANSITTART is so obliging as to make *Cheverel* in his way from *Devonshire* to *Bisham-Abbey*, that he may spend a few days with us. As I have this opportunity of having my letter franked, I would not neglect to acknowledge your very acceptable letter; and to thank you for the trouble you have given yourself in transcribing our friend Mr. ORTON's truly pious letter. He has at times written to me to the same effect.—I often think in regard to *myself* of what he says in it. — "People read my writings, or hear me preach, and see my *outside* only; but know not the plague of my *heart*, the sad remains of corruption, and sensual affections, distracted, cold devotions, languid love, and little zeal."—I am well

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well acquainted with his comfortable discourse on *Isaiah* xlvi. 4. — A very valuable promise to his aged servants. Lord! I believe: help Thou mine unbelief!

I met lately with the following prayer, which I frequently make use of. — "Give me, O Lord, the genuine humility, in which Thou delightest. Let an *abiding* sense of my vile self and sinful services be ever on my mind. When the deceiver would cause me to compare myself with myself, or others, may I still turn to thy *holy law*, and be confounded before Thee in the dust. And, when *the gifts* Thou hast bestowed on me would puff me up, let me *remember* not only, that they are *received*, but what an *abuse* has been made of them, and how much *cause* I have for *confusion* instead of *glorifying* before Thee."

What

What was inserted in the paper, respecting Mrs. DODDRIDGE, is a downright untruth; and would have been contradicted, but that the news writer refused to do it. She is by no means in necessitous circumstances. The dissenters have acted liberally towards her; and some other friends present her with an annual subscription; tho' were this not the case, she has the wherewithal to support herself. She is upwards of four score; very infirm, and often in great pain: a most excellent woman.

Mrs. TRIMMER *herself* gave me her book of *The Two Farmers*, (which you speak so highly and so justly of) and *Servants' Friend*, bound up elegantly together. I recommend them on all occasions. Miss H. MORE is her great admirer, and so are all who know her.

Mr.

Mr. EDDOWES, of *Shrewſbury*, I have a very great regard for, as a very worthy, ſenſible, grateful, honeſt man; and I heartily wiſh his health and ſucceſs in all his undertakings. I am obliged to him for his punctuality in ſending me the ſheets of Mr. ORTON's *Expoſition*; becauſe it gives me an opportunity of reading them *gradually*; and as at *my* time of life, and under my increaſing infirmities, I may not live to ſee them finiſhed. When I have got a few more ſheets, I ſhall begin to read them in my family.

My calculous complaints increaſe upon me, notwithſtanding the medicines I take; and I have but a melancholy proſpect before me, ſhould it pleaſe God to prolong my life. My exit will probably be a very painful one.* I daily pray for patience and



* It did not prove ſo, as the following account of his Death teſtifies; which was received from a friend,

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resignation; and am very thankful, that I have any sense of pardon, faith in Christ, and hope of glory. I pity from my heart every one who is a stranger to prayer, and the comforts of the gospel. — I envy no rich man his riches, no sensual man his pleasures, no honourable man his titles. I covet the true riches, the unsearchable riches of Jesus Christ. A man at my time of life,

a friend, who was with him, when he expired. — "Sir J. STONHOUSE's illness did not last a week: and it being necessary to keep him as quiet as possible, there were few circumstances of moment that occurred. He suffered little; which was a great mercy. At times, owing to the fever, he was rather light-headed; but the last day he was perfectly sensible; — felt and talked of his approaching end; — declared he experienced much comfort and inward support; — that he died, renouncing all self-confidence; resting solely on the mercy of God, and the merits of Christ. In fact, his end was truly dignified, — humble, thankful, patient and resigned; with a proper degree of composure, without presumption. *Jan.* 3, 1796."

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life, (however he may *deceive* himſelf) can have no ſolid comfort but in God; and in a calm meditation on death, and eternity. I beg of God to looſen me more and more from this world, to reconcile me to my diſſolution, and to remove from me the terror of death.

I ſincerely rejoice, that Providence has allotted you ſo valuable a wife, and make no doubt, but you will be able to ſay, what I can, that after above thirty years' marriage, I ſhould again make the ſame choice, was I at liberty. Nothing can be more tender of me, nor more affectionate; but alas! poor woman, ſhe is in a very indifferent ſtate of health, and will probably die before me. —I long to ſee you and your wife, and wiſh you would pay us a viſit. As for *me*, my travelling days are paſt: my race is almoſt run, and I muſt ſoon bid an eternal adieu to every thing ſublunary: but while I remain here, number among your ſincere friends,

 J. S.

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## LETTER XXX.

MY DEAR SIR,

Cheverel, Nov. 9, 1787.

THE *fifteenth* edition of my *Friendly Advice to a Patient*, went to the preſs in *London* this day: 6000 at an impreſſion. Is it, and my *Spiritual Directions*, ſtill given away at *your* infirmary?

I am concerned to hear of the death of Mrs. **: but *ſhe* ſleeps happy. I hope one day to meet her, her father, Mr. ORTON, Dr. DODDRIDGE, and many others of my excellent friends, diſſenters and churchmen. I bleſs God, I believe in the communion of ſaints, and in the univerſal church of Chriſt: and hope Dr. **, Dr. *, and many others, with whom I agree *in heart*, tho' I may differ in ſome *particulars*,

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*particulars*, may be my bleſſed companions in an endleſs eternity.*

Q 3 I have

* "I believe in

THE COMMUNION OF SAINTS.

The ſame *Life* and Spirit pervades the Multitude of *Believers* every where; and like ſo many *Rivulets*, they run all to the ſame *Sea*; though not in the ſame *Channel*. Or like divers Strings of a *muſical Inſtrument*, though they have ſeveral *Notes*, yet they make up one *Song* of Praiſe and Glory to their *common Lord*. From whom they receive *Influence*, as all the *bodily* Parts do from the *Head*; and are knit together as *Fellow-members* of Chriſt's Body. They are the *Houſehold of Faith*; of that Corporation and Family of *Heaven*, for the ſake of which they forget their own *People*, and *Father's Houſe*. Yea, as all the Parts of the Body (how mean ſoever) ſhare in the ſame Life, as is in the *Head* and *Heart*; and the *nobleſt* Members deſpiſe not the *vileſt*; but the *loweſt* are of uſe to the *higheſt*; and all conſpire for the joint Intereſt of the *Whole*: ſo I, as a Part of this *great Body*, (whilſt I *ſtraggle* not by myſelf, but keep to the *Flock of Chriſt*, and join with them in the Worſhip and Service of my *Lord*, and tender and love them in my *Heart*) am one of their *happy Numbers*,

I have in my ſtudy what I call *a burning-drawer*: with a large capital B fixed upon it, to be a guide to my executors: in which are my own private papers, and the letters of ſome particular friends; which in order to refreſh my memory with I ſometimes read, and know not well how to part with: tho' I believe I ſhall *myſelf* burn almoſt every thing in it.* — N. B. Do not

*Number*, and do ſhare in the *Prayers* of every faithful *Chriſtian* throughout the World. And *communicating* now with the Saints in all *Offices of Love*, I ſhall be advanced, with them, to the poſſeſſion of their heavenly Inheritance in *eternal Life*." — JENKS's *Offices of Devotion*, p. 433.

* Poſſibly the Doctor received the hint of a *burning-drawer* from the will of Abp. TENNISON, in which is the following clauſe. — "And whereas, I have ſeveral books and papers in a deal-preſs marked B, and in a deal-box marked M, I do hereby direct and appoint my executors to cauſe all the ſaid books and papers to be burnt and deſtroyed within ten days after my deceaſe, and not to ſuffer any perſon to look into theſe or any of thoſe books and papers."

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not put this letter into *your burning-drawer;* but deſtroy it immediately; eſpecially as I have written to you about — in great confidence. Your's will make a fine blaze preſently.

My Son is much obliged by your invitation to *Shrewſbury.* He may poſſibly pay you a viſit ſome time or other; but you know the ſcripture warns us againſt taking our flight *in winter.* He deſires to be remembered to you. I am, with hearty good wiſhes for the health and happineſs of you and your very good wife,

Much and ſincerely your's,

J. S.



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## LETTER XXXI.

DEAR SIR,

Briſtol-Wells, Feb. 1788.

SYDENHAM ſays, "the gout is nature's bitter remedy;" and while the conſtitution has ſtrength to throw it off, (as your's has) it is a benefit. But it is indeed a *bitter* remedy. I wiſh you well through it, and ſhall be glad to hear you are got about again; and hope you will have an healthy ſummer after it.

I will try to get profeſſor FRANCK's tract reprinted by ſome benevolent ſerious chriſtian at *Briſtol-Wells*, or *Bath*. It is an excellent book in *my* opinion. And be he ever ſo unfaſhionable, *his* is the religion, that ſupports me under the ſtone, and in the continual views of death and eternity. I have neither comfort nor pleaſure

pleaſure in any writings, but ſuch as BAXTER's, DODDRIDGE's, ORTON's, and all of *that* ſtamp: and unleſs CHRIST (his merits, mediation, and interceſſion*) be interwoven with the very eſſence of the writings I read, I find a vacuity, and am ſoon weary of them. But BAXTER's *Dying Thoughts*, and DODDRIDGE's *Riſe and Progreſs*, delight and revive me. In the ſentiments of *theſe men* I ſhall live and die. They are like a good warm ſurtout to the body. I feel their effects on my ſoul. — Profeſſor FRANCK was wonderfully bleſſed as a miniſter.

I highly approve your deſign of publiſhing Mr. ORTON's *Letters*. You are very welcome to inſcribe them to *me*, if you pleaſe. I have no objection

* "The cordial of cordials, which I give and take is this, the blood of CHRIST his Son cleanſes from all ſin."

Mr. P. HENRY in a letter to a friend.—*MS.*

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jection to your inserting my name in any thing from him. I honour his friendship, which I enjoyed for at least forty years. Dean TUCKER would be rather pleased than offended by your printing what he says about Mr. ORTON's *Sacramental Meditations*.* The Dean is here, but very feeble, and his memory fails much. He has completed his seventy-fifth year.

Have you seen a most masterly pamphlet, entitled *Thoughts on the Manners of the Great?* † If *not*, get it as soon as you *can*; and promote its sale as a laudable action. It is an admirable performance indeed, and has an excellent tendency.

Mr. * * of *Little-Cheverel*, who has been exemplary as a church-warden, and thereby made himself many enemies,

* See *Letters to a Young Clergyman*, p. 235.

† By Mrs. HANNAH MORE, 8th edition, price 2s.

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mies, had a corn rick ſet on fire in the night laſt week, and burnt to the ground, worth above *ſixty* pounds. Every one ſays, it was ſet on fire by ** of —, who owed ** a grudge. Many circumſtances prove it; but none amount to *legal* proofs. He looks dreadfully, and conſcience ſeems to haunt him.

Biſhop BURNET'S *Hiſtory of his own Times*, which you are reading, is very entertaining and uſeful. His *Paſtoral Care* admirable; but too little regarded by the modern clergy.

I recommend early riſing. It promotes health, and prolongs life. I have been an early riſer all my life.*

I ſincerely condole with Mr. * on the death of his wife; and the more ſo, as I fear it will ſoon be my own caſe; Mrs. STONHOUSE being very indifferent,

* "He riſeth early, and his wits are with him!"—*Eccleſiaſticus* xxxi. 20.

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ent, which greatly alarms me, and makes me very unhappy indeed: yet I am obliged to appear chearful, while grief ſits heavy on my heart; and I am ill myſelf. But God knows what is beſt for us. Thanks for your conſolations. I endeavour to apply texts of ſcripture, as I recommend to others in my books, and find it uſeful and ſupporting. Writing is at this time a great burden to me; and I have about a dozen letters, moſt of which require anſwers.

Pray let me hear from you ſoon, as I am, dear ſir, with very great regard,

Much and ſincerely your's,

J. S.

LETTER

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## LETTER XXXII.

DEAR SIR,

March, 1788.

ON Saturday laſt I was *very ill* indeed; but (bleſſed be God!) I am now better. I have been confined to my *houſe* for a fortnight this day; and to my *chamber* the greateſt part of the time. I much want the prayers of my brethren, and am thankful for *your's*. I had the ſacrament adminiſtered to me this morning, (ſee page 99 of my *Sick Man's Friend)* but I was rather fatigued by attempting to kneel and make the reſponſes. My weakneſs is very great. My dear wife is much the ſame: I dread the cataſtrophe.

I preſume, by this time you have received my book:* in which (on one of

* *Every Man's Aſſiſtant, and the Sick Man's Friend.* Third edition: price 4s.

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of the blank leaves) I have borne my teſtimony to the regard I entertain for you. Bleſſed be God! that he has ſpared my life to *finiſh* it; and I hope *by his gracious influence*, it will do *me* good at leaſt, tho' it ſhould have no ſuch effect on *any one elſe*. It lies at my right hand, that I may *occaſionally* dip into it; and ſupply myſelf with a few thoughts *for meditation*.

I don't think you *do* ſtand on tickliſh ground, reſpecting the publication of Mr. ORTON's Letters, becauſe you are miniſter of a pariſh in the town where he was ſo much venerated, and his character is univerſally eſteemed. Tho' a diſſenter, he always conducted himſelf with great prudence and moderation, and had a good report of all who knew him. I like the ſpecimens you ſent me of them very much.

The coughs of *this* year are *very* obſtinate,

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obſtinate, *remarkably* ſo. I am glad your's is better. DAWSON's Lozenges ſtill the tickling of it better than any linctus's, oils, &c.

But I *can* add no more. The writing this has *fatigued* me more than you can well imagine. I am very weak, and can ſcarcely walk acroſs the room without ſupport, and look pale as a corpſe. But as my fever and violent cough abate, my looks will be reſtored. Adieu!

Much and affectionately your's,

J. S.

COOPER's *Taſk* is a moſt valuable poem. What *natural* deſcriptions in it!

LET-

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## LETTER XXXIII.

DEAR SIR,

Briſtol-Wells, Monday,
March 31, 1788.

I AM indebted to you for two letters; one dated Tueſday, March 25th — and the other Friday, 28th.

As to the *firſt*. You ſay, — "Methinks, I can recollect ſome inſtances in my conduct, while I was your curate, which were not quite right." Ah! my dear ſir, let him, who is perfect, caſt the firſt ſtone. My reply is, as to *you*,

Ubi plura nitent —, non ego paucis
Offendar maculis.

I have long forgot trifles; and entertain a moſt heart-felt regard for you.

I con-

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I congratulate you on having so wise and faithful a friend as Mr. * *; which is a great *blessing*. But let me give you *one caution*, and a *most important* one it is; that whenever a man publishes a book, he should never consult above one, or *two* friends at most. Different persons have different views of things; and then you lay yourself under a difficulty how to act without disobliging.—In writing my last book, I never consulted any person living till I had finished it. I then went to a most judicious person, and said, I will publish or not, as *you* advise. We will read over the whole together, and alter, as we go on. We did so. My friend declared for publication. I then asked another friend his sentiments, as to some *dubious* points; and *followed* his sentiments.—Now in case you consult Mr. * *, me, Mr. ORTON's relations, &c. you will be hampered and

uncomfortable, and perhaps at laſt throw the whole aſide. Tell Mr. * * your determination to publiſh, and aſk his advice as to any particular paſſages. Mr. * of B. I am *ſure* will not be diſpleaſed; nor can he have any cauſe: beſides, he is immerſed in buſineſs, and will not be troubled about it. — Mr. ORTON was pleaſed at my publication of his Letter on my daughter PALK's death. I will ſend you the printed copy, which you may inſert in your book.

I *ſtrongly* recommend to you DAUBENY's *Twelve Lectures on the Church Catechiſm*; juſt publiſhed; printed for ROBINSON, in *Paternoſter-row*; price half a crown: elegant, pious, and uſeful. — Mr. DAUBENY is a native of *Briſtol*, his brother late member for that city: he was of *Wincheſter* ſchool, and is fellow of that college; very exemplary in his pariſh; has built a noble parſonage houſe on his living; and

and does great acts of charity there; and is going at his own expence to build and endow a charity-ſchool. He ſometimes calls on me at *Cheverel*, as his living is in *Wiltſhire*, not far from me.

*A farewell to the Vanities of the World*,* which I mentioned to you lately, will be reprinted next month. I believe I ſhall write a preface to it, tho' without my name. There are ſome uncouth expreſſions in it, which muſt be altered: but on the whole, it is ſenſible, and pious; and ſhews the author was a good man. It is to *me* a treaſure. It contains, "A farewell to riches, &c. thoſe idols of earthly minds — a farewell to honours — a

 farewell

* "Being a pious Meditation, compoſed in the laſt Century; by JOHN WHITSUN, Eſq. Alderman of *Briſtol*, and Member of Parliament in the Reigns of Queen ELIZABETH, and King JAMES I."—The third edition; printed by S. HAZARD, of *Bath*; price ſixpence.

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farewell to pleaſures — a farewell to knowledge, &c. — a farewell to health and ſtrength — a farewell to wife, the joy of my heart, (ſays he) the ſtay and comfort of my old age — a farewell to friends." He mentions his hopes of heaven, and his preparation for death, and deſire of patience under all the infirmities of body, and troubles of this life. He gives directions for his funeral — good and ſtriking — his funeral text, *Pſalm* xlii. 2. *My ſoul longeth for God*, &c.

I ſhall never have my Book *out of my pocket*, or *from off my table*, till *Death* deprives me of it. I am often in the day *conſoling* myſelf with ſome of its contents.* I have *written things down*;

* Biſhop ANDREWS wrote a Book of *Holy Devotions*; concerning which, Dean STANHOPE informs us, — that they were compoſed in greek and latin by the Biſhop, for his own private daily uſe; and for ſome time before his death, the manuſcript

*down*; but I want by prayer and meditation to have them *written* in my heart by the Spirit of God, ſo, as to ſupport me in the hour of death. See the prayer for a *very penitent* ſick perſon, page 187, written for *myſelf* many years ago, when I lived at *Northampton*.*



manuſcript was ſcarce ever out of his hands. It was found worn in pieces by his fingers, and wet with his tears.

* The following paſſages are extracted from that Prayer, which may be of uſe to ſuch, as have not his *Aſſiſtant*.

" Remember not, O Lord, againſt me *paſt* offences, which have been enormous, aggravated, and highly provoking; for the puniſhment of which, ſo juſtly merited, my conſcience is ſorely afraid: yet ſuffer not the horrible ſuggeſtions of the devil to *ſink my ſpirits* into a deſpair of thy mercy. I am indeed under *great fears*, oh! let my *Hope* in the Redeemer's merits and interceſſion be ſtill greater. The more I have offended Thee, the more am I grieved; but the more will thy glorious attributes be diſplayed, if Thou

I am at preſent in a ſtate of *infant* weakneſs; and have not been out of my

Thou wilt be reconciled to me. — Over-rule the influence of my *former* pernicious example. Prevent the ill effects of all my *preſent* tranſgreſſions and imprudencies; and whatever injuries I have done either to the bodies, ſouls, or reputation of *any* of my fellow-creatures, do *Thou*, O Lord, repair; and avert from me the evils both *temporal* and *eternal*, which I have juſtly deſerved. "I have deſtroyed *myſelf*; but in *Thee* is my *help*." (Hoſea xiii. 9.) "Lord, if Thou *wilt*, Thou *canſt* make me clean."—Oh! raiſe me up when I fall! Strengthen me that I may ſtand; and *finally* beat down Satan under my feet. —— May I ever retain, aſſert, and adorn religion, both in my life, and in my death: Raiſe me up, I earneſtly intreat Thee, from this bed of ſickneſs. Uſe me, O Lord, (notwithſtanding my unworthineſs) as an *inſtrument of good* to my fellow-creatures; magnifying Thy power in my weakneſs, and preſerving me from vanity and ſelf-dependence. — "Thou art the *God of hope*: oh, fill me with all joy and peace in believing on Thee." (Rom. xv. 13.) Increaſe *my Faith*, and enable me to grow in grace, and in the knowledge of my Lord and Saviour JESUS CHRIST. *Amen*."

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my chamber three weeks yeſterday. Going to *Shrewſbury*, and an *Eaſt-India* voyage are to me equally practicable. I rejoice you are ſo happily ſituated. May God prolong your life, and bleſs all your endeavours to do good!

I am, my dear ſir, heartily fatigued in writing this, tho' done at intervals.

Much and affectionately your's,

J. S.



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## LETTER XXXIV.

DEAR SIR,

April, 1788.

I RECEIVED a letter from Dr. * *, wherein are theſe words. — "I have had an hint, that Mr. ORTON's Letters are probably to be publiſhed by a friend. I know he *heſitates*. Pray *confirm* him in his purpoſe. I am *certain* they will be a valuable preſent to mankind, and ſhew ſo excellent and good a man to much advantage, and will carry on thoſe uſeful deſigns, which he had ſo much at heart."

I think with Dr. * *; and can ſee no objection to your publiſhing with the Letters, the *Memoirs*, which he left behind him, of his family, provided it be done with prudence. You ſay, Mr. ORTON injoined you not to be *communicative* of what he wrote to you. True. While

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While he was alive disagreeable circumstances might have arisen to him from such a *communication*. But I think such a restriction no longer subsists; especially as you will guard with prudence what you publish. What is the *Biographia Britannica*, but memoirs of persons there recorded? And which is a case full in point: what is his own *Life of* DODDRIDGE, which consists much of extracts from the doctor's letters and diary? I approve your design, as the writer was one of the best of men; wise, pious, judicious and benevolent; and as by such a publication, he will, being dead, yet speak, and speak instructively.

I am glad you have got my Book at last. The Bishop of **** has sent me a letter, wherein he says, — "Accept my earliest thanks for your very useful and pious work. I have read it with pleasure, and I trust with benefit

to

to myſelf. The beſt wiſh I can form for religion is, that the very important duty of viſiting the ſick may be conſcientiouſly diſcharged; and that both the clergy and their flocks may profit by what you have written on the ſubject. I am, dear doctor, with the trueſt eſteem, your ſincere friend and brother,

London, March 22, 1788. * * * *."

I have ſeveral ſtrong letters of approbation from my friends, particularly from LORD and Dowager COUNTESS of * *; but I queſtion whether it will ſell.

Mrs. OLDFIELD's will be a proper name to inſert in your column of remarkable perſons. I remember her; but was then not above ten or twelve years old. I ſaw her once in tragedy, and once act *Lady Townley*, when the play of the *Journey to London* came *firſt* upon the ſtage. I have ſome confuſed idea of her features.

She

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She has been dead a great many years.* I am uſed to hear, that ſhe always went to the houſe in the ſame dreſs ſhe had worn at dinner in her viſits to the houſes of great people; for ſhe was much careſſed on account of her profeſſional merit, and her connection with Mr. CHURCHILL, the Duke of MARLBOROUGH's brother: that ſhe uſed to go to the playhouſe in a chair, attended by two footmen: that ſhe ſeldom ſpoke to any of the actors: and was allowed a ſum of money to buy her own cloaths.

I had great intimacy with ſome of the moſt celebrated of the *Dramatis Perſonæ*, as DELANE, WOODWARD, my ſchool-fellow, Mrs. PRITCHARD, Mrs. YATES, Mrs. PALMER, who was Mrs. PRITCHARD's daughter, and Mr. PALMER, her huſband, who was a very

* She died Oct. 23, 1730. — See the *Tatler*, No. 212.

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a very genteel comedian, Mr. GARRICK, &c. — But *where* are they *now*? *Where* their aſtoniſhing talents?

Pulvis, et umbra ſumus.

Oh, that people would in *this* view well weigh the contents of my book. To *their* complexion we muſt *all* come at laſt. And is *no* preparation requiſite?—

ROBINSON is a keen, ſenſible man, and a ſpirited writer. His *Defence of the Doctrine of the Trinity*, is one of the beſt books we have on the ſubject. But I am grieved to find that he is ſince embarked with PRIESTLEY. What infinite *miſchief* to Chriſtianity has that *one man* done? ——

Thanks for your *Pſalms and Hymns*;* which is a good collection on

* Seleſt Pſalms and Hymns, for the Uſe of Churches: printed by J. and W. EDDOWES, *Shrewſbury*.

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on the whole. But my great favourite of all WATTS's is omitted. You will find it in the ſecond book of his hymns. I quote the two following ſtanzas.

I.

Praiſe, everlaſting praiſe, be paid
To Him that earth's foundation laid:
Praiſe to the God whoſe ſtrong decrees
Sway the creation as he pleaſe.

VI.

Oh, for a ſtrong and laſting faith,
To credit what th' Almighty ſaith!
T' embrace the meſſage of his Son,
And call the joys of heav'n our own.

It is an inſtructive, ſtriking hymn. I think the very beſt.

Why do not you reprint your uſeful little Sermon? which is very likely to do good to country people.

If it pleaſe God I ſhould go again to *Cheverel*, and you can *contrive* to pay us a viſit there, you will be expected to preach; which, if you do not, I ſhall

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ſhall give you no dinner. But, if you think you ſhall not be *welcome*, you had better ſtay away, and run *no riſks*. Adieu!

Much and affectionately your's,

J. S.

LETTER

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## LETTER XXXV.

DEAR SIR,

Briſtol-Wells,
Monday, April 14, 1788.

WE are ſetting out for Mrs. * *'s, at *Bathford*, as ſoon as we have breakfaſted: but as Mr. PALK is ſtill here, tho' going *ſoon*, I can get him to frank this letter. We ſtay one day there, and then proceed to *Cheverel* the next.

My legs ſwell much, and pit deep *thro' weakneſs*; but I flatter myſelf, by going to bed early, to prevent their hanging down, and thro' ſtrengthening medicine, they will be in time reſtored to their uſual ſize; though, conſidering my age, it is doubtful.

The Biſhop of LONDON, ſpeaks favourably of my Book, which will be of ſervice to it.

The QUEEN has moſt of my printed tracts:

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tracts: and when SHE and the KING visited at *Bisham-Abbey*, SHE asked my daughter VANSITTART after me. I believe, next week, (for so it has been hinted to me) my late publication will be presented to HER, by one of the ladies of the bed-chamber.

——— *Modern* sermons (generally speaking) are very short, and on *merely moral* subjects. Little mention is made in them of the *corruption* of the human heart, the *operation* of the Spirit, *restoration* by Christ, a *fitness* for the enjoyment of heaven, supposing a pardon was to be granted: for without a *fitness* for heaven, what would a *pardon* avail? —It concerns me much to have congregations fed with such chaff. —But God knows better than we do how to govern his own world. These things appear dark to *us*: but *He* directs the whole in wisdom, *unerring* wisdom. Let us therefore mind our own

own duty, and leave every thing elſe to *his* Providence.

You will approve the lines on the incloſed ſlip of paper:

*On the different* EFFECTS *of merely moral, and true* GOSPEL PREACHING.

The ſpecious Sermons of a worldly man
Are little more than *flaſhes in the pan*;
The mere *haranguing* upon, what they call,
MORALITY, is *powder* without *ball*;
But *He*, who preaches with a *Chriſtian* grace,
*Fires* at our vices, and the *ſhot* takes *place*.

I am, my dear ſir, with kind regards to Mrs. S. and with hearty wiſhes for the health and happineſs of you *both*,

Much your's,

J. STONHOUSE.

## LETTER XXXVI.

DEAR SIR,

Cheverel, April 30, 1788.

In compliance with the requeſt of your laſt letter, I ſend you the following *curſory* anecdotes of myſelf, deſiring you to return the paper, when you have done with it, under cover to Mr. V. at *Biſham-Abbey*, near *Maidenhead*.

I was born at ſeven in the morning on July 9th, (20th new ſtyle) 1716, (ſo ſays the family-bible); the eldeſt ſon of RICHARD and CAROLINA STONHOUSE, of *Tubney*, near *Abingdon*, *Berkſhire*. My father was a country 'ſquire, kept a pack of hounds, and was a violent jacobite. He died when I was about ten years old: my mother lived many years after him. I had one brother, (named RICHARD) a captain

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tain in the army; who had been in ſeveral battles, and ſignalized himſelf by his bravery. He was in the *Weſt-Indies* ſome time with his regiment; was at the ſiege of *Portobello* and *Carthagena*; and fought two duels. He was reckoned one of the ſtrongeſt men in *Berkſhire*: not bulky, but ſo finely made, as to be noticed on that account: very handſome, and very brave. He died aged forty. My father had no other children beſides us two.

My grandfather, and the preſent Sir JAMES STONHOUSE's grandfather of *Radley*, Bart. were own brothers. The two families lived ſix miles from each other. Sir JAMES's father (Sir JOHN) was many years member for *Berkſhire*. Some years before his death he reſigned his ſeat; not being *able* to attend parliament any longer. His eldeſt ſon JOHN was offered by the electors to ſucceed his father; but he



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had such a dislike to *London*, where he rarely went, that he refused the most pressing solicitations to be a member in parliament. I believe he never lay but one night at a time in *London*, tho' he lived sixty-six years. — When Sir JAMES dies, (who is now about seventy) the title comes to me and my family, as Sir JAMES is a bachelor, and his two brothers are dead. *He* was the youngest.

I was educated at *Winchester school*; and was afterwards of St. *John's college, Oxford*. I had my *medical* education under Dr. NICHOLLS,* the celebrated anatomist, and professor of anatomy in *Oxford*, (where he went occasionally to read lectures); in whose house at *London*, in *Lincoln's Inn-Fields*, I lived

* Dr. NICHOLLS was a professed deist, and took great pains to instil his pernicious principles into the minds of his pupils; "Under him (said Dr. STONHOUSE to the editor) I commenced infidel."

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I lived two years, and *diſſected* with him; which was a great privilege, and for which I paid a large ſum. I attended at St. *Thomas*'s hoſpital two years under thoſe eminent phyſicians, Sir EDWARD WILMOT, Dr. HALL, and Dr. LETHERLAND. I then went abroad for two years, to ſee the practice at *Paris*, (there were about *four thouſand* patients in the grand hoſpital in *Paris*) *Lyons*, *Montpellier*, and *Marſeilles*. On my return, I ſettled one year at *Coventry*; where I married Miſs ANNE NEALE, the eldeſt daughter (he had only two) of JOHN NEALE, Eſq. of *Alleſley*, near *Coventry*, and member for that city. From thence I removed to *Northampton*, in April 1743, where I practiſed phyſic upwards of twenty years; founded the county infirmary there, amidſt much oppoſition: and every one muſt and will acknowledge me the



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founder.* My health being much impaired by the fatigue of phyſic, I took orders; and was ordained deacon by

* An extract from a letter of Dr. DODDRIDGE to Dr. STONHOUSE; communicated to the editor by Dr. STONHOUSE.

*Cambridge, June* 20, 1744.

DEAR DOCTOR,

Never was I more ſurprized than at the news of Dr. AKENSIDE's arrival at *Northampton*. I had never the remoteſt hint of ſuch a ſcheme till laſt night, and I have been writing to him a long letter, to convince him how little he has to expect there. In it are the following words, after having expreſſed very ſincerely my eſteem of his abilities, and general propenſity to have ſerved him, had circumſtances allowed. — "In pro- "portion to this muſt be my caution to do "nothing to encourage an expectation from the "place which I think ungrounded, or to forfeit "your eſteem, which I deſire yet more than "your neighbourhood, by inconſtancy in friend- "ſhip already contracted. The intimacy which "has ſubſiſted for ſome time between Dr. "STONHOUSE and me, the confidence which "that generous and worthy man has repoſed in "me

by the ſpecial favour of the Biſhop of HEREFORD, in *Hereford* cathedral; and prieſt the next week by letters demiſſory to the Biſhop of BRISTOL, in

S 4 *Briſtol*

" me in matters of the higheſt importance, " his readineſs not only to oblige me by all " the offices of humanity in common life, but " alſo to favour with his conſtant attendance " and advice *gratis* many very worthy tho' " indigent perſons, whom I have recommended " to his care, beſides the obligation which our " town and county has to him, as the Founder " of our Infirmary, for ſuch indeed he is, are all " conſiderations, which unite me to him in " bonds which I ſhall ever hold ſacred."—— After this, he will hardly think of ſettling with us as a phyſician, and I have offered him my good offices, if deſired, to ſearch out for him in this journey ſome other place.

Dr. SAMUEL JOHNSON, in his *Lives of the Poets*, ſpeaking of AKENSIDE, obſerves, —— " Being now to live by his profeſſion, he firſt commenced phyſician at *Northampton*, where Dr. STONHOUSE then practiſed, with ſuch reputation and ſucceſs, that a ſtranger was not likely to gain ground upon him." *Works*, vol. xi. page 358.

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*Briſtol* cathedral: no one being ordained at either of thoſe times but myſelf. In May, 1764, the late Lord RADNOR found me very ill at *Briſtol-Wells*, and gave me the living of *Little-Cheverel*: and in December, 1779, the *preſent* EARL gave me *Great-Cheverel*.

My preſent wife SARAH, was an heireſs, the only child of THOMAS EKINS, Eſq. of *Cheſter on the Water*, in *Northamptonſhire*, a juſtice of the peace, within two miles of *Wellingborough*, which eſtate we poſſeſs to this day. Her father was a moſt religious man, who left Dr. DODDRIDGE ſole guardian to his child. The doctor died before I married her, which I did not do, till after ſhe was of age, and in full poſſeſſion of her property. Dr. DODDRIDGE's account of her eſtate and expences was ſo very juſt, that he really did not do himſelf juſtice.

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juſtice. In conſideration of which, we made his widow a handſome preſent, as a ſatisfaction for his under-charges. See page 232 of ORTON's *Life of* DODDRIDGE, the 12mo. edition.

Many paſſages of my life have been very extraordinary. I believe you know, that I was for ſeven years a confirmed infidel; which, during *that* time, I made no ſcruple of declaring; and did all I could to ſubvert Chriſtianity; and wrote a keen pamphlet againſt it; the third edition of which I *burnt*: (for writing and ſpreading of which, I humbly hope, as I have deeply repented of it, God has forgiven me; tho' I never can forgive myſelf.) My converſion to Chriſtianity,* and the various circumſtances attending

* "Dr. DODDRIDGE was the means made uſe of for my converſion from infidelity from beginning to end." The Doctor's three ſermons on

attending it, were such, that I was persuaded to *write* the history of my life: which I did very accurately, and made

on the *Evidences of the Gospel*,* and his *Rise and Progress of Religion in the Soul* particularly, were of great use in removing his prejudices, and forming him to the love and practice of religion. The editor finds in Dr. DODDRIDGE's diary instances of his thankfulness to God for making him instrumental of doing good to Dr. STONHOUSE.—In a letter to a friend, speaking of this event, he expresses himself in the following manner.—"Northampton, March, 1747. One of the most signal instances in which God has ever honoured me, is in the conversion of a physician in this town, who was once free in his manner

* "It gave the author singular pleasure to know, that these sermons were the means of convincing two gentlemen of a liberal education and distinguished abilities, who had been *deists*, that *christianity* was true and divine: and one of them, (meaning Dr. STONHOUSE) who had set himself zealously to prejudice others against the evidences and contents of the Gospel, became a zealous preacher, and an ornament of the religion he had once denied and despised." ORTON's *Life of* DODDRIDGE, page 118, 12mo. edit.

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made many reflections on the several circumstances of it: the whole making in a quarto size, written on both sides in this kind of hand, about as much as

manner of living, and a confirmed deist. God made me the means of first bringing him to a conviction of the truth of christianity; then of correcting his morals, bringing him to attend the publick worship of God at church, and at length of enlightening his mind with the true and saving knowledge of Christ, to which I bless God he has now attained. He has written many most truly christian letters to his old companions, and has already, as he informs me in a letter, which I received from him but last post, for he is now in *London*, been the means of converting an intimate friend, who was once as great a deist as himself." This is indeed an amazing change. Good Mr. HERVEY has been honoured as a fellow-labourer with me in this work. My book on the *Rise and Progress of Religion* has been, I hope, honoured of God, as one great means of producing this blessed change. He has read it again and again, and marked with a line drawn under them some hundred passages which occurred in that treatise."

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as four long ſermons. I kept this by me for ſome years, altering and adding, as my recollection enabled me. I read it occaſionally to ſome of my intimate friends, who approved it as tolerably well drawn up; and I intended it ſhould have been printed ſoon after my death; not through a principle of vanity, but merely to do good, and as a public *acknowledgment* of my heinous offences againſt God, and my hope of pardon through a Mediator. — But on reading it to a perſon (now with God) for whoſe judgment I had the *higheſt* regard, he gave me the moſt *valid* reaſons againſt the publication of it; ſo that ſoon afterwards I *burnt* it, leſt an ill *uſe* ſhould have been made of it after my deceaſe. — I am ſick alike of envy and applauſe. When I am *dead* the world will not concern themſelves about *me*, nor I any longer about *them*. My daily

daily prayer is, God, be merciful to me a ſinner! Oh, that my ſoul may magnify the Lord, and my ſpirit rejoice in God my Saviour! *

I am much better, and get ſtrength: the ſwelling of my legs is greatly ſubſided. I hope next Sunday (ſitting on a ſtool, for I cannot ſtand ſo long) to be able to preach.

I have a moſt dreadful pen, which I cannot mend; but expect ſome new ones from *Bath* to-morrow. I fear you cannot read this, ſo badly written, and ſo interlined, that I am almoſt aſhamed to ſend it: the *worſt* ſcrawl you ever received,

* Lord RUSSEL, before his execution, ſaid to Biſhop BURNET, that the ſins of his youth lay heavy upon his mind: but he hoped God had forgiven them; for he was ſure he had forſaken them; and for many years he had walked before God with a ſincere heart. — "O remember not the ſins and offences of my youth!" *Pſalm* xxv. 6.

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received, I believe, amidſt *many bad* ones from, dear ſir,

Your's affectionately,

J. S!

LETTER

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## LETTER XXXVII.

DEAR SIR,

1788.

I AM extremely concerned to hear your good Mother has had a paralytic ſtroke. She is at a great diſtance from *Bath*, and it is a *very expenſive* place; elſe nothing would be more likely to recover her than the *Bath* water and bathing, as the many hoſpital patients cured there of palſies plainly ſhew. But as the *mind* is ſtrong in health, there is the leſs cauſe to grieve for any diſtemper, with which the *body* may be afflicted. Pray remember me and Mrs. S. kindly and affectionately to her, for whom we *both* entertain a very great regard; and are not unmindful of her friendly entertainment of us at *Bridgnorth* ſeveral years ago.

I read

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I read the account of the *Fall of St. Chad's Church*,* in the newſpaper, before I received your letter. What a *mercy* it did not happen *during divine ſervice!* However,

Aliquiſque malò fuit uſus in illo.

You will get a new and more convenient church, in which you may be *heard*, inſtead of the large old gothic one.

Your *text* on the *Sunday following*, "It is of the Lord's mercies we are not conſumed," (*Lam.* iii. 22.) was very *apropos*; as was your ſubject on the *thankſgiving day* at St. *Mary*'s, and the pſalms and leſſons were judiciouſly and piouſly choſen. I am glad you had ſo large and attentive a congregation, and that your pariſhioners obſerved the day ſo *decently* and *piouſly*, by ſhutting up their ſhops, and going to

* July 9, 1788.

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to church. May they always retain a grateful ſenſe of God's mercy and loving-kindneſs towards them! I *much* approve your deſign of writing a Letter* to them on the occaſion; and wiſh when it is printed, you would ſend me a few of them for the uſe of ſome of your friends here, who greatly regard you. You have acted with great propriety, and as a good man on this melancholy accident.—If you ſhould write to *Saliſbury* for an account of the Fall of the Tower of St. *Edmund*'s church there,† direct your letter to



* A Letter to the Inhabitants of St. *Chad's* Pariſh, in *Shrewſbury*, on occaſion of the late Fall of their Church, July 9th, 1788. Price twopence.

† "God's Deliverance, or a Memorative of the Fall of the Tower.

Amongſt the many eminent mercies that the Inhabitants of St. Edmund's Pariſh have received, we may reckon the ſpecial Providence of GOD, whereby we the pariſhioners and our families were

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Mr. C. and you will have a ſpeedy anſwer.

I am now reading LAW's *Serious Call to a devout and holy Life*, which I have

were ſaved from remarkable and imminent dangers, on the Sabbath-day, being June 26, 1653; when the Mayor, and many other principal Inhabitants of the City, with a great multitude of godly chriſtians, were met at St. Edmund's Church for the public worſhip of God. The Walls of the Tower thereof were become ruinous, broken, and (by the unwary attempts of ſome, who in order to reparation had uncovered the roof and undermined ſome pillars) only not fallen. The main pillars did bulge out, and ſenſibly ſhake; the clefts in the walls were ſeen to open and ſhut with ringing the ſermon-bell that day, neither were there any conſiderable props ſet to ſupport it: ſo that nothing but the very hand of God, did keep the ſtones and timber from falling until the next day that his own people were all at home; and then he ſo ſweetly ordered the Fall of the Tower that (albeit many workmen were about it that day) neither man, woman, nor child received any hurt thereby. — When we conſider what God hath formerly permitted when

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have not read for forty years. There are really ſome aſtoniſhing things in it, which no one can gainſay; and yet how little are his ſtrong reaſoning in

 that

when the Tower in Siloe fell, *Luke* xiii. 4. and when the church of Black-fryars in London fell upon a people met as we were for worſhip, but in another religion: when we apprehend what danger we were in, though not ſenſible of it at that time, how ſad an outcry would have been made not in our pariſh only, but in our city, (like the great cry in *Egypt*) where almoſt every houſe would have ſuffered in the death of ſo many, if God had mingled our blood with our ſacrifices that day. — And when we ſeriouſly recollect and ſet before us, all the circumſtances of this our ſalvation, we cannot but break forth into praiſe, and ſay, "ſalvation, and glory, and honour, and power, unto the Lord our God:" and in a lively ſenſe of the mercy, deſiring to perpetuate the memory of it unto poſterity, that ſo the generations to come may praiſe GOD, as we the living do this day. — We do order and appoint that the 26th day of June yearly, ſhall be unto the people of St. Edmund's pariſh a day of ſolemn and public Thankſgiving unto God for the ſame.

And

that book, and his ſpiritual characters, regarded. See what he ſays of the *pond*, page 121 of the 12mo. edition.* —I am no admirer of LAW's *other* works,

And we beſeech our brethren of this and the following generations, by the mercies of God, to preſent themſelves living ſacrifices, holy, acceptable unto God in their reaſonable ſervice of him that day, as long as there ſhall be one ſtone upon another in St. Edmund's Church, and an inhabitant left in St. Edmund's pariſh. And we do further order, that either in the windows or the walls, or the gates of our new builded church, if not in all of them, there be made, as ſhall be thought fit, ſome monuments of this late deliverance, that our walls may mention the ſalvation, and our gates the praiſe of the Lord."

* For an account of this book, ſee what Dr. JOHNSON ſays of it, in Mr. BOSWELL's entertaining and inſtructive *Life of him*, v. ii. p. 118, of Mr. MALONE's edition. Alſo on this and Mr. LAW's other writings, ſee Mrs. H. MORE's elegant and judicious remarks, in her admirable *Strictures on Female Education*, vol. ii. p. 217, 7th edit. To which is added the teſtimony of EDWARD GIBBON, Eſq. in his *Life compoſed by himſelf*,

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works, as he was afterwards a myſtic. I only plead for his *Serious Call*, and ſome things in his treatiſe on *Chriſtian Perfection*. At the latter end of his life he was an enthuſiaſt.

I am truly concerned to have the publication of Mr. ORTON's Letters to you interrupted.* Your intended quotation from Archbiſhop TILLOTSON's funeral-ſermon for GOUGE, as a motto for the title-page of ORTON's Letters, is very much to your purpoſe.

Do not confine yourſelf *too much*



*himſelf*, p. 15. The whole of which ſhould have been tranſcribed into the margin of this volume, did not the editor find himſelf obliged, (in order to bring it into the propoſed compaſs) to omit many things he had ſelected, as curious and valuable, and even to abridge ſome of the concluding Letters.

* Owing to the editor's being engaged in preparing a collection of *Letters to and from* Dr. DODDRIDGE for the preſs, which required diſpatch.

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to your ſtudy; but make it a *conſtant rule* to ride once every day (let the weather be what it will) before dinner; or during ſummer, before breakfaſt, or in the evening. *Phyſicians* go out in all weathers, and rarely catch cold. Put on your great coat, and never mind any rain. Read this to your good wife, and tell her, if ſhe means to preſerve an huſband to herſelf, and a father to her children, that I beg ſhe would exert her utmoſt influence to enforce this *moſt important* advice in regard to your health. God bleſs you and her!

If *you* ſay, excuſe the defects of your *neat* unblotted letters, what apologies ſhould be made for the execrable ſcrawls * of

Your's affectionately,

J. STONHOUSE.

I ſend

* He wrote the beſt hand, and the worſt hand, of any man the Editor ever knew.

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I send you the inclosed scrap, received from Mr. ORTON many years ago; which being in his hand-writing you may perhaps choose to preserve. — "Let a worthy man, when under a cloud, only ask himself, Who are they that wish me ill, openly despise me, ridicule and calumniate me? Why, are they not mostly ignoramuses, fribbles, or little better than ideots? Such can no more be hearty friends to a man of genius, than villains contract a cordiality for an honest man. To these thoughts let every man of genius adhere, and be sensible, that his very goodness is what irritates these vermin against him. If he hath fought his way through them, and perceives that calumny attacks him only behind his back, he then thinks, with a smile, I am as a burden to them, and they must get rid of it some way or other." *



* See *Wisdom* ii. 12, &c.

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## LETTER XXXVIII.

MY DEAR MR. STEDMAN,

MANY thanks are due to you for your truly chriſtian, and very affectionate letter of condolence. Mine is no common diſtreſs. The ſevere, almoſt ſudden, and irreparable loſs of *ſuch* a Wife, added to my infirm and declining ſtate of health, renders my affliction peculiarly deep and heavy: But I am ſo far from murmuring, that I perfectly acquieſce in this awful diſpenſation of Providence, however painful; and am thankful for the many mercies I daily receive; and of which ſo many much better than myſelf frequently ſtand in need.

The

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The Scriptures have been my *chief* ſupport; to which Dr. GROSVENOR's *Mourner* has contributed; and I find ſome conſolation amidſt all this ſcene of diſtreſs in the contemplation of a character ſo generally eſteemed; formed on chriſtian principles; and conſtantly exerciſed in acts of benevolence. I am ignorant of every thing domeſtic, and long accuſtomed to have my every want anticipated. Where alas! ſhall I now find a perſon, who will be thus attentive to me? — In other reſpects too my loſs is irretrievable: the Wife, the Friend, and the Adviſer, cannot be ſupplied.

During the few days of her illneſs ſhe ſuffered greatly; but her patience and reſignation were exemplary. My grand concern now is "to follow *her*, who, thro' faith and patience, inherits (I doubt not) the promiſes." (*Heb.* vi. 12.)

On

On this occaſion I ſay, with the great and good Archbiſhop TILLOTSON, "O bleſſed time! when mortality ſhall be ſwallowed up of life;" and "death and ſorrow ſhall be no "more! when we ſhall be eaſed of "all our pains; — reſolved of all our "doubts; — be purged from all our "ſins; — be freed from all our fears; "— be happy beyond our hopes; — "and have all this happineſs ſecured "beyond the power of time and "change!"

I thank God, that I have had ſo excellent a wife for thirty four years; that ſhe has lived to ſee all our children ſettled; that ſhe did not ſurvive me; (for oh! what muſt her tender ſpirits have *then* ſuffered!) that her ſickneſs was ſhort; whereas I was in continual dread of her having a paralytic ſtroke; that ſhe died at the *Wells*, and not at *Cheverel*; at a place where ſhe

ſhe could have good medical aſſiſtance; and where ſome of my principal friends are on the ſpot to adviſe and comfort me: but above all, that ſhe died in the favour of God; and that ſhe is now a glorified ſpirit.

None but God can tell what I feel, and muſt feel; yet I would not call her back to life would God permit it.

I have taken a ſmall houſe here, where I propoſe to end my days. I have laid down my carriage; and ſhall keep only one man, out of livery, and two maid ſervants. I have my patron's permiſſion, Lord RADNOR, and the Biſhop of SALISBURY's, to reſide here, where the water is ſo neceſſary for me. My ſon will reſide at *Cheverel*.

I have ordered a plain but elegant monument to be erected in memory of my very dear wife, in the *Wells-Chapel*; and Miſs HANNAH MORE has promiſed

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miſed to write the epitaph.* Her grave

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* Near this Place are depoſited
the Remains of *SARAH STONHOUSE*,
the *ſecond* Wife of *JAMES STONHOUSE*, M.D.
more than twenty Years
Phyſician to the NORTHAMPTON INFIRMARY:
And afterwards
Rector of GREAT and LITTLE CHEVERELL,
in *Wiltſhire*.

Come, Reſignation! wipe the human tear,
Domeſtic anguiſh drops o'er Virtue's bier;
Bid ſelfiſh ſorrow huſh the fond complaint,
Nor, from the God ſhe lov'd, detain the ſaint.
Truth, meekneſs, patience, honour'd ſhade! were thine;
And holy hope, and charity divine:
Tho' *theſe* thy forfeit being cou'd not ſave,
Thy *faith* ſubdu'd the terrors of the grave.
Oh! if thy *living* excellence cou'd teach,
*Death* has a loftier emphaſis of ſpeech:
Let death thy ſtrongeſt leſſon then impart,
And write, PREPARE TO DIE, on ev'ry Heart.

*HANNAH MORE.*

She died December 10, 1788,
Aged 55 Years.

BE SERIOUS.

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grave I directed to be made large enough to hold both her and me; and as my houſe is very near the chapel, it will be but a ſtep, as it were, between my *preſent*, and *long* home. God grant, that I may be properly *prepared* for that awful hour, which cannot be diſtant; eſpecially as I am not well; nor have been ſo for ſome time.

Mr. EMLYN's Sermon on the death of his wife, which you mention, I quite forget, tho' I read it many years ago, when it was firſt publiſhed. Mr. ORTON's Sermon I have now on the table, have lately read, and ſhall read again to-morrow, (Sunday) as I have not yet been out at any place of worſhip.

Remember me kindly to Mrs. STEDMAN. I heartily wiſh you both as much happineſs in this world, as may be conſiſtent with *that* in the next;

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next; and I am, my dear sir, with great regard,

Much and affectionately your's,

JAMES STONHOUSE.

Bristol-Wells, Dec. 20, 1788.

I have written to Mrs. DODDRIDGE, according to my promise, about printing the Letters.

LETTER

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## LETTER XXXIX.

MY DEAR SIR,

Briſtol-Wells, January 3, 1789.

MRS. DODDRIDGE informs me, ſhe has conſented to the publication of the Letters,* and acquainted you with it. I preſume therefore you will contrive to publiſh them before the riſing of parliament; as *after that* the ſale will not be ſo quick.

I am but very indifferent indeed, both *mentally*, and *bodily*: for tho' I am *perfectly reſigned* to this very ſevere diſpen-

* Letters to and from Dr. DODDRIDGE.—In ſending which into the world, the editor might ſay with Dr. DODDRIDGE, when he publiſhed a correct edition of Abp. LEIGHTON's Works: —"I have no property at all in the work, nor the leaſt ſecular intereſt in its ſucceſs: what I have done, was entirely the reſult of love to the author's memory, and of concern for the public good, &c."

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diſpenſation of Providence, and admit all the juſt reflections in your very conſolatory letter, yet my heart bleeds afreſh, when I *meditate* on the loſs of my very dear wife; — *an heavier* loſs than is *generally* the caſe on ſuch occaſions; for ſhe was not only one of the moſt excellent *wives*, but one of the moſt affectionate, faithful, prudent, *friends*; — a wiſe, judicious, pleaſing, conſtant *companion*; and a moſt tender, attentive *nurſe*. At *my* age and *very infirm* ſtate (few days without great pain) to be ſeparated from ſuch a precious *help-mate* is very grievous indeed. My friends, for which I am very thankful, and gratefully acknowledge, *feel* my affliction. This is all, that *human* impotence can afford. To do more it is neceſſary to have recourſe to that GOD, who alone can comfort the afflicted. May he help and ſupport *me* to bear not only with patience and reſignation

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reſignation the preſent viſitation of his all-wiſe Providence, but enable me alſo to live *above* the changes of this world! In which indeed (ſimply conſidered) there is nothing worth living for.—There is an alloy and mixture in the *preſent* ſtate, which renders it truly vain. How low the attainments! how imperfect the enjoyments! — *Mingled* joys, pleaſures *alloyed*; but ſorrow *prevailing* in all the compoſition. This is the caſe *here:* But there *is* a place, (bleſſed be God!) "where there is *fulneſs* of joy, and pleaſures *for evermore.*" Oh! for the dawn of that glorious day, which will draw back the veil, and diſplay to our view a tranſporting *ſcene*, where, when admitted, we ſhall for ever reſide with that "innumerable company of angels, and the ſpirits of juſt men made perfect, with Jeſus, the mediator of a better

covenant, and with God, the judge of all."

May you, my dear friend, and the amiable partner of your life, have your *lot* among this bleſſed ſociety together with *him*, who is

affectionately your's,

JAMES STONHOUSE.

LET-

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## LETTER XL.

DEAR SIR,

Briſtol-Wells, 1789.

As writing is troubleſome, and my eyes weakened by illneſs, I muſt be as laconic as poſſible. And as I always anſwer your letters, as they were written, paragraph by paragraph, that I may *omit* nothing, I begin with myſelf, which ought to have been *laſt*.

I *walked out* yeſterday for the *firſt* time for about ten minutes, after a confinement of more than three months. I am on the mending hand, and take my medicines now *only twice* in a day, whereas till yeſterday I took them every four hours. It is a dreadful day to-day, and I cannot ſtir out. I want much the air and gentle walking exerciſe. My recovery (bleſſed be God!) has been contrary to the expect-



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ation of *all*, who attended me. Mr. SHAPLAND the apothecary was my doctor, and *he only*; for he has the judgment of moſt phyſicians. I ſettle here *principally* on *his* account, in caſe of illneſs, as well as for the uſe of the water. He has left off buſineſs, is in very good circumſtances, takes no fee, nor will attend any one *now* but his friends. I this day made him a preſent of a piece of plate, for his attendance on me and my wife: the following inſcription is engraven upon it.

Preſented
to his Friend Mr. SHAPLAND,
by Dr. STONHOUSE;
as a Teſtimony of his Gratitude,
for the Reſtoration of Health,
through the Bleſſing of God.

I heartily congratulate you and Mrs. S. on the birth of a *Son*. I would *willingly* ſtand godfather to him; but

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but I have said so much in my sermons and private discourse against this custom, unless a man *would* and *could* undertake the charge, and I have refused *conscientiously*, so many of my acquaintance, that I should meet with some *difficulties* were I to undertake it *now* at *almost* seventy-three (*quite* so July 20th.) —— In my last sermon on the subject, I expatiated *largely* on the absurd custom of having *irreligious* persons as sureties, and quoted canon 29, which says, "that no person shall be admitted, who does not receive the sacrament:" that it is a most important trust, and solemnly undertaken in the house of God. — I suppose few clergymen have exerted themselves more than *I* have done to make sureties do their duty; especially if the parents are irreligious, or ignorant.—In short, I do not much like the custom *now*, tho' very proper in the times of primitive

mitive christianity, when the parents suffered martyrdom.

I have no letters of Dr. DODDRIDGE to communicate to you for your collection; for as I lived in the same town with him I received none. Dr. WOOD, of *Norwich*, I *well* knew, and was once at his house *there*, a very eminent dissenting minister, and a sensible clever man. Mr. BARKER much more so. By all means insert some of their letters to the doctor. Some of Mr. WEST's would be highly acceptable. — The extract, at the end of Dr. DODDRIDGE's Preface to Abp. LEIGHTON's Works, was taken from one of Mr. WEST's letters to the doctor. Well might the Editor call the Archbishop a *great adept in true christianity*.

Dr. BLAYNEY is my friend and neighbour. He told me Bishop NEWCOME

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COME had publiſhed comments on the twelve minor prophets; but he ſaid ſome *other* hand* (not biſhop NEWCOME) was writing on *Ezekiel*.

I love and honour the KING, and am thankful to God for his recovery.

My ſon deſires his kind regards. I recommended three years ago my late curate Mr. R. ſtrongly to the Biſhop of SALISBURY; and he has this week given him a pretty good living within three miles of SALISBURY.

I heartily wiſh Mrs. S's eſtabliſhment of health, and your new born ſon a vigorous conſtitution.

I am, my dear ſir,
much and affectionately your's,
J. S.

This letter is a *great undertaking for me.* I propoſe *(Deo volente)* to go



* The learned doctor himſelf.

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to *Cheverel* towards the latter end of this month, and ſhall probably never afterwards ſee it more.

LET-

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## LETTER XLI.

MY DEAR SIR,

I RECEIVED *eleven* letters by the poſt yeſterday. My ſpirits are weighed down by the burden of letter-writing; and my ſoul (as it were) dies within me, at the ſight of ſuch numbers, as almoſt every poſt brings me. I have begged many of my friends to have *mercy* on me; but all to no purpoſe. — People hear I am ill; and then one begs, and the other begs to know how I *do*. This is affection in *them*; but death to *me*; old and infirm as I am. I now am determined to ſay to *moſt* of my correſpondents, that when I am dead, they will ſee it in the papers; but that I neither *will*, nor any longer *can* anſwer any letters, but ſuch, as are on *real* and indiſpenſible buſineſs.

I am

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I am much obliged by *your* kind letter; especially the consolatory part of it. The two grand pillars of support are, resignation to the will of God; "thy will be done:" and a *sincere* love of him: not wishing for heaven merely, as a place of happiness; but as a place, in which I shall be ever with that *Lord* I *love*: — not fearing hell merely as a place of punishment; but as a separation from the love of God, and of being where he is *not*. ——

I have taken Mr. COLBORNE's *Medicine for the Stone*, the last three weeks, and have *already* found benefit from it. Oh! tell all my fellow-sufferers to take it. Only let them *read* Dr. FALCONER's Account of the *Aqua mephitica Alkalina*, and the manner how to prepare it; (price 2s. 6d. printed for CADELL) in which he has given a faithful narrative of Mr. COL-

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COLBORNE'S *own* caſe, who has been dreadfully afflicted with the ſtone, and is now well; and thoſe of *others*, who have been cured by it. Mr. C. is a gentleman of fortune, lives in *Bath*, and gives his advice *gratis*. I went to him, and he treated me tenderly and politely, and gave me ſome of his medicine.

The three correſpondents of Dr. DODDRIDGE, whom you wiſh to know ſomething of before you print their letters, I was well acquainted with.—Captain RENKINE was a gallant officer in the Queen's regiment of horſe, who had behaved bravely in an engagement in *Spain*, where he was taken priſoner. He died many years ago, aged upwards of eighty; a very ſenſible and religious man, and my moſt intimate friend and correſpondent. —— Dr. OLIVER was an eminent phyſician of *Bath*, in great practice, and acquired a handſome fortune. I knew him well.——

Sir

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Sir JOHN THOROLD, member for *Lincolnſhire*, where he had a large eſtate, was a very pious, charitable, and public-ſpirited man; and highly reſpected. — I hope you will finiſh the Letters, and publiſh them, with all poſſible expedition.

I have lately been reading Bp. SHERLOCK's *ſecond*, *third*, and *fourth* Diſcourſes * in his *fourth* volume, *with great ſatisfaction*, in regard to what I wrote to you concerning the death of Chriſt procuring pardon for the ſins of the world, &c. They are admirable diſcourſes to ſettle our belief in Chriſt againſt objectors. Pray read them very attentively: they will amply repay the trouble and time ſpent upon them.

I have often read the life of PHILIP HENRY, which you ſo ſtrongly recommend

* On Titus ii. 14. 1 Tim. i. 15. 1 Theſſ. i. 9, 10.

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recommend to me. As it is your favourite piece of biography, ſo it is mine. An excellent man. How came you to ſee his diary and letters, as they are not printed? * They muſt be a treaſure to you. But I know you are in poſſeſſion of many ſuch curioſities.

I *feel* the loſs of my dear and ever to be lamented wife more and more: and can ſay (at times) literally with the Pſalmiſt (cii. 9.) "I mingle my drink

* Owing to the kindneſs of ſeveral of his deſcendants. — On recollecting which, the editor would adopt the following *Act of praiſe*, which he borrows from an excellent devotional writer.

"What ſhall I render unto the Lord, for all the benefits that he hath done unto me? For all, who have at any time done me good; by their writings, or by their ſermons; by their diſcourſe, or by their temper; by their prayers, or by their examples; by their advice, or by their reproofs? — for the kindneſs of never to be forgotten friends and benefactors!" — "The memory of the juſt is bleſſed: and the righteous ſhall be had in everlaſting remembrance."

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drink with weeping." But, I thank God, I am kept from *murmuring*: my grand concern now is to be *prepared* to follow her. — I have long admired FAWCETT's Abridgment of BAXTER's *Converſe with God in Solitude*. Dr. DODDRIDGE many years ago recommended it to me. No man bears *ſolitude* better than I do. Yet the mind requires *at times* ſome ſociety. — I frequently read pſalm xxv. and an excellent one it is. Thanks for your reminding me of WATTS's Hymn in Book ii. H. 140.

You ſay, I am ripening apace for heaven. Alas! my imperfections are much greater than you imagine; and I have many doubts and fears, though I endeavour to keep cloſe to God by prayer. All my afflictions, heavy as they have been, are neceſſary for me, and ſent in love. I kiſs the rod, and am unfeignedly thankful for them.

I ſhall

I ſhall always be glad to hear from *you*; tho' I muſt drop the *majority* of my correſpondents.

I am, my dear ſir,
much and affectionately your's,
J. S.

P. S. I have taken my farewell of *Cheverel*; removed all my books to this place, in two ſtage waggons; and ſhall never ſee *Cheverel* more. *Bath* will be the fartheſt of my journeys.

Briſtol-Wells, Midſummer-day, 1789: and a very wet day it is. No ſummer has yet appeared here.

LETTER

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## LETTER XLII.

MY DEAR SIR,

Hot-Wells, 1790.

You may well wonder, that you have received no reply to your laſt letter; but I waited for Mr. C*'s *final* anſwer reſpecting my curacy. I have heard from him, and he is very deſirous of coming to *Cheverel*, provided he can get an honourable diſmiſſion from his preſent engagement; which he has ſtill hopes of doing: ſo that I am willing to wait a little longer, as he is ſo excellent a preacher, ſo worthy a man, and ſo much liked by the pariſh. — I fear the gentleman you recommend, would ſcarcely think it worth his while to remove to ſo great a diſtance, eſpecially as he is a married man, and I am old.

I am

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I am truly concerned to hear of your indiſpoſition: But I am more and more convinced of the neceſſity of your riding on horſe-back daily for about an hour (or at leaſt as often as you poſſibly can) between the fits of the gout, as nothing can *ſtrengthen* the conſtitution more, or more effectually *prevent* the returns and increaſe of that painful diſorder than horſe-exerciſe. I truſt I ſhall hear ſoon of your being recovered.

I have read the firſt ſheet of DODDRIDGE's *Letters*, which you ſent me, with great pleaſure; and cannot ſee the leaſt objection to its being publiſhed. *Sit meo periculo*, that you publiſh it, as Dr. BENTLEY uſed to ſay. I will recommend the *Letters* with all my might; but circulating libraries, and novel-reading prevent the ſale of many uſeful books, and are deſtructive of learning and piety.

You are prejudiced in my favour from our long friendſhip with regard to my preaching at this place; which I would *willingly do* more frequently, did I not find, that no one regards ſermons, but thoſe who do not want them. However I will take your advice, and preach occaſionally, as my health will permit. I often think of what our Lord ſaid to *Peter*; and put up this ejaculation, "Lord, *pray* for me, that my faith fail not! As I hope I am converted *myſelf*, may I be *enabled* by my preaching and converſation to *ſtrengthen* my brethren!" (*Luke* xxii. 32.)—I ſtand on the verge of eternity, and conſider every ſermon I preach as what *may be* my laſt. But, if ever I live to preach again, it will be on this moſt delightful and comfortable text, "The Lord taketh *pleaſure* in them, that *fear* him; in thoſe that *hope* in his mercy." *Pſalm* cxlvii. 11.

So

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So good Mrs. DODDRIDGE is gone at laſt to her long and happy home, in her eighty-ſecond year. We muſt ſoon follow. Oh, that I were equally *prepared!*

You ſay, how many excellent friends *you* have loſt! How many then, muſt *I* have loſt at ſeventy-four! I ſaw theſe verſes lately in a newſpaper.

*Age*, thou the loſs of *friends* and *health* ſhalt mourn:
*But* thou art *haſtening* to that quiet bourn,
Where *grief* is huſh'd.—The *tempeſt* dark and loud
Shall beat; the *wind* ſhall blow.—Thou in thy *ſhroud*
(The world's wild *uproar* heard no more) ſhalt reſt;
Whilſt *peaceful* lies the *hillock* on thy breaſt.*

 I heartily

* We talk of harveſts. There are no ſuch things,
Until we leave our corn and hay.
There is no fruitful year, but that which brings
Our laſt, and lov'd, though dreadful day.

What have I here, that I ſhou'd ſtay, and groan?
The moſt of me to Heav'n is fled.
My thoughts and joys are all pack'd up and gone,
And for their old acquaintance plead.

From the truly devout HERBERT, many of whoſe old-faſhioned odes, (ſays one) I greatly admire.

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I heartily thank you for your quotation from Biſhop BURNET, relating to Archbiſhop LEIGHTON; and particularly for your friendly application of it. I muſt anſwer in the lines of the celebrated poet Mr. ROWE:

I want words to pay you back the compliment:
But my heart gueſſes at your friendly meaning,
And won't not die your debtor.——

Mr. JOHN WESLEY is a prodigy. It is amazing what he does: but I think a particular providence attends him, and prolongs his life and uſefulneſs. I know Dr. DODDRIDGE correſponded with him, but I believe, not often.

*Deus providebit*,* muſt be your's and Mrs. S's motto on the birth of every child. *Reflect*, that all the *preſent* generation muſt quit the ſtage 'ere long, and vacate all the places of honour and profit for the riſing generations.

* God will provide.

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tions. All the bench of biſhops, and judges, all the dignified and inferior clergy, officers, naval and military, tradeſmen, &c. will die, and make room for ſome of *your* children. Comfort yourſelves in *that* thought, as to *worldly* proviſion; and as to *ſpiritual*, that God has given us many *precious promiſes*, whereby they may become *partakers* of a divine nature. Truſt in Providence: do *your* duty by them, and leave all events to *God*. I have obſerved, that large families generally proſper beſt.*



* "When I have ſet myſelf to enumerate God's mercy and loving-kindneſs to me, *(ſays one)* in the gift of children, and appointing to me a goodly heritage, I have been *much affected* with the pious Patriarch's acknowledgment of the divine goodneſs to him in *Gen.* xxxii. 10.—It is related of that holy man Mr. PHILIP HENRY, that after Providence had ſettled him at *Worthenbury*, and built him up into a family, on paſſing over a brook which divides *Flintſhire* and *Shropſhire*,

I send you St. *Paul*'s benediction: "May *grace* be unto you, and *peace* from God the Father, and from the Lord Jesus Christ!" (*Phil.* i. 2.) There

*shire*, he would sometimes affectionately use those words of *Jacob*, *with my staff I passed over this Jordan, and now I am become two bands.* — And Mr. WHITSUN, (a worthy alderman of the city of *Bristol*) observes, "God has guided me in the course of my worldly affairs, as he did *Jacob*. So that the thankful acknowledgment, which that holy patriarch makes, would well become me to rehearse. For I may truly say, and profess to the glory of God, that with my staff I passed over this river SEVERN, and now I am risen to a wealthy portion." — These are words which ought to affect *me* with *peculiar emotion*. — As to the children, which God has given me, I would cheerfully commit them to his Providence; relying on that blessed promise, *I will be a God to thee, and to thy seed after thee.* I will pray for them earnestly, and take all prudent worldly measures on their behalf; but I wish never to be anxious about them. May they live before God! be a seed to serve Him! And may he be their father, their guide, their support, and their portion, in this life, and in that which is to come!"

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There can be no *true peace*, but what flows from *divine grace* and favour. The *peace* which the world gives, is a *falſe peace*, leading to deſtruction: But the *peace* of *God paſſeth all underſtanding*.

I am, my dear ſir, with very great regard,

much and ſincerely your's,

J. S.



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## LETTER XLIII.

MY DEAR SIR,

Briſtol-Wells, Dec. 10, 1790.

I AM at a loſs for words to expreſs my gratitude to God for the almoſt miraculous and unexpected reſtoration of ſight. I was quite blind for ſome months. I cannot read, or write long; but at intervals, and by reſting a little, I can proceed. The pain in my head is abated, but will never quite leave me.

Yeſterday my Lord * *'s Brother was ſo very obliging as to come from *Bath* purpoſely to ſee me. ORTON's *Expoſition on the Pſalms* was lying on my table, which he looked at, and deſired me to put down his name as a ſubſcriber. — I read this book every evening to my family before prayer, with

with some few remarks of my own interspersed.

The second edition of my *Sick Man's Friend* is just finished, a copy of which is now binding elegantly for you; which I shall send to Mr. LONGMAN, to come down in his parcel to Mr. EDDOWES. — Last month was published the fifteenth edition of my *Spiritual Directions*: the former editions consisted of *six* thousand each, except the first, which was only *one* thousand. Also, the twelfth edition of my *Admonitions against Swearing*; each edition six thousand. The fifth edition of my *Instruction of Children*, and the twelfth edition of my *Prayers*, are now printing. Blessed be God for this!

Perhaps you may choose to introduce into your Sermon at the Consecration of your new church, this anecdote of the pious Mr. GEORGE HER-

HERBERT: who being reminded, when dying, of his public ſervices, (and eſpecially of having rebuilt a church) anſwered, "Theſe are good works, if they be ſprinkled with the blood of Chriſt, and not otherwiſe." See *Nehemiah* xiii. 14.

*This day* my very dear Wife has been dead *two* years: and my ſon-in law Mr. VIGOR *one* year. I am going to *meditate* over her grave, after reading a part of WORTHINGTON's excellent treatiſe on *the Duty of Self-Reſignation.*

Much and affectionately your's,

J. S.

LETTER

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## LETTER XLIV.

DEAR SIR,

Briſtol-Wells, March, 1791.

THERE is a *moſt elegant* and *capital* performance, juſt publiſhed by CADELL, price half a crown, entitled, *An Eſtimate of the Religion of the faſhionable World.** By all means ſee it immediately. I have devoured rather than read it; and am going over it again for the third time. I recommend it to all my great acquaintance; and read paſſages of it to ſuch as call upon me, to clergymen, &c. where I can with propriety introduce them. The writer's name does not appear; but it will ſoon be known whoſe it is.

As ſoon as Mr. ORTON's *Letters to a Young Clergyman* are finiſhed, ſend a copy

* By Mrs. HANNAH MORE.

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a copy of them to the Biſhop of S. who I am perſuaded will be much pleaſed with them.

Thoſe who ſay you do not preach the goſpel, know not themſelves what the goſpel *is*. Cant phraſes, enthuſiaſtic declamation, ſalvation without the terms of faith, repentance, and renewed obedience, with moſt uncharitable reflections upon others, make up * *'s goſpel,† and all of that claſs; from whoſe preaching, good Lord, deliver me! The world, alas! is —— mad, or faſhionably lukewarm, or lamentably

† "Pray, who is meant by theſe *Stars?*" aſked an inquiſitive correſpondent. The following anſwer was returned.

DEAR SIR,

The *Spectator* ſhall anſwer your enquiry.—"An ancient philoſopher was obſerved to carry ſomething hidden under his cloak. A certain acquaintance deſiring him to let him know what it was he covered ſo carefully: *I cover it*, ſays he, *on purpoſe that you ſhould not know.*" SPECTATOR, No. 13.

lamentably erroneous. Go on doing your duty, regardleſs of the unmerited cenſures of others; and let us pity and pray for them.—I thank you for your little Tract againſt the Socinians.

As I am a fellow-ſufferer with your good Mother in her paralytic complaints, I know how to *pity* her: though "her *outward* man (*homo* is latin for man or woman,* and ſo is uſed in the ſcriptures) periſh, yet the *inward* is renewing day by day." Pray remember me kindly to her.

My *infirmities oblige* me to pray chiefly in a *ſitting* poſture, as *kneeling* is uneaſy to me, and ſo would ſtanding be. BAXTER tells us, he prayed beſt in bed. It is not the *poſture*, but the *heart*, that God requires: † notwithſtanding

* Homo ſeu maſculus, ſeu femina. *Plin.*

† "I will bow the knee of my *heart*." — See the prayer of *Manaſſes*.

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ſtanding *kneeling* is doubtleſs the moſt reverential, where it *can be* uſed.*

My young friend Mr. * ſailed for —— about a fortnight ago. I gave him *in writing*, as he aſcended the ſhip, this ejaculation of St. AUGUSTIN's for his frequent uſe: — "Teach me, O Lord, to know *thee*, and *myſelf*."

I had

* Let your poſture and geſture of body in prayers (ſays the excellent Bp. TAYLOR) be reverent, grave and humble, according to publick order, or the beſt examples, if it be in publick: if it be in private, either ſtand, or kneel, or lie flat upon the ground on your face, in your ordinary and more ſolemn prayers: but in extraordinary, caſual and ejaculatory prayers, the reverence and devotion of the ſoul, and the lifting up the eyes and hands to God with any other poſture not undecent, is uſual and commendable; for we may pray in bed, on horſeback, *every where and at all times*, (1 *Tim.* ii. 8.) and in all circumſtances: and it is well if we do ſo.—*Holy Living*, p. 236.—— Another remark of this good Biſhop ſhall here be added. "Good men often ſay their prayers, chuſe good forms and offices, the beſt they can, and uſe them with

I had no idea of Mr. * *'s being ſo old. How inſenſibly *time* paſſes away; and our *friends* along with it! — It is a *good ſign* when "our hearts know their own bitterneſs." (*Prov.* xiv. 10.) This is not the ſtate of *worldly* minds; nor does the *latter* part of the verſe belong to them. *Their* joys are of a different nature; and they have people enough to intermeddle and to partake with them.

I have not been at *Bath* ſince laſt May, and never go there if I can avoid it. People are *Bath* mad, and *wheel* mad. All fly to *Bath*, all keep carriages;

with an earneſt and an actual devotion: but he that hath prayed long, and well, yet when he riſes, it may be he cannot tell all the particulars which he begged of God. I doubt not but thoſe prayers which contain matter in them agreeable to his uſual and conſtant deſires, and are actually attended to in the time of their uſe, are recorded in Heaven, and there will abide to procure (thro' the great Advocate) the bleſſing, and forward the accounts of Eternity."

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carriages; the villages are deserted. And what must be the consequence?—

I am *very sincere* in all I say, tho' unceremonious; especially to my friends.—"Comfort yourselves, and edify one another, even as ye do." (1 *Thess.* v. 2.) So says *Paul* to his *favourite* Thessalonians, so say I to *you* and to Mrs. S.

My eyes are so weak I write with difficulty. Adieu!

LET-

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## LETTER XLV.

MY DEAR MR. STEDMAN,

I HAVE been very ill ſince I wrote to you laſt; as you may eaſily conceive, when I tell you, that (after a year's ceſſation) I have voided no leſs than *ſeven* ſtones, attended with the moſt excruciating pain. But God has ſupported me under my ſufferings, and *at preſent* I am tolerably free from pain.

I had your Book read to me *twice* during my illneſs; and am confident, that the bleſſing of God will attend it; and that it will be (*bad* as the age is) productive of *good*. I ſhall recommend it by myſelf and friends to the *utmoſt* of my power.

I ſent one of them to the Biſhop of L. who returned me yeſterday a



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moſt gracious anſwer, with marks of his approbation of it. What follows is a copy of his letter, or rather card. — "The Biſhop of L. is much obliged to Dr. STONHOUSE for Mr. ORTON's Letters, and begs he will return his thanks to Mr. S. the editor, for ſo valuable a publication. He thinks it may be very uſeful to the younger clergy, and ſincerely wiſhes they may be duly attentive to the good advice it contains. St. *James's Square*, April 25, 1791."

What can be *ſtronger* than this? I dare ſay, he will occaſionally recommend it to his clergy; eſpecially at his ordinations, and I believe the Biſhop of S. will do the ſame. I hope you will ſend a copy of them to the Dean of GLOCESTER.

I never ſaw a book more accurately printed, and ſo faultleſs, as your's is. Mr. EDDOWES is the beſt and correcteſt

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correcteſt printer I ever knew. He has ſcarce his equal for neatneſs and correctneſs.

The Monthly Reviewers have highly extolled the ſecond edition of my *Every Man's Aſſiſtant;* as they have likewiſe praiſed *A Sketch of the Reign of George the Third;* which is one of the moſt maſterly pamphlets I ever read, for brilliancy of ſtyle, and pregnancy of inſtruction; written by a friend of mine, a member of parliament. The *fifth* edition of it is already publiſhed.

There is a very important book juſt publiſhed in octavo, price ſeven ſhillings and ſixpence, called *A Key to the Old Teſtament*, by Mr. GRAY; which is a *capital*, and very uſeful performance. *Borrow* it if you can: for you cannot afford to *buy* all the good books publiſhed. — But I muſt ſtrongly recommend to you to buy a



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little pamphlet just come out, entitled *Advice to unmarried Women on Seduction*, price 6d. printed for RIVINGTON. I was so much pleased with it, that I sent for a dozen to give away among my acquaintance.

I am thankful my book *has* been blessed; and hope God will *continue* to bless it to you, and others. — Nature can do no more: I am quite exhausted. My love to Mrs. S. May she and and you be blessings to your family and all your connections!

Vale! et *cura* ut valeas.

J. S.

Bristol-Wells, Parade, No. 6,
April 30, 1791.

By this direction you may find *me*, if you can find your way hither from *Cheltenham* next summer.

JOHN WESLEY was in many respects a great man, except in bulk.

LET-

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## LETTER XLVI.

MY DEAR SIR,

Briſtol-Wells, June, 1791.

"THE *ſpirit* is willing, but the *fleſh* is weak." Your very kind letter is now before me; which (to-day being tolerably well) I *begin* to anſwer, and ſhall write a few lines on ſuch days as I find myſelf inclined.

I wiſh the plan you mention of abridging Dr. DODDRIDGE's *Family Expoſitor*, and putting it out of the Harmony, was *well* executed. I never thought it a proper book to be read *in a family*; tho' an *excellent* book for a perſon in private, or for a man of learning. The *Harmony* is very puzzling to *ſervants*. I therefore prefer HENRY and BURKITT, tho' DODDRIDGE would be *much ſuperior* were it not *harmonized*. I am told Dr. A.



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read it in his family, omitting all but the text and reflections; which make it a good deal like ORTON's on the Old Teſtament. I ſhall be glad to have it well done.*

Pray

* Extract of a letter from Mr. ORTON to the Rev. SAMUEL PALMER, of *Hackney*.†

—— "I will mention another affair to you, which lies with ſome weight upon my mind. When Dr. DODDRIDGE had finiſhed his *Family Expoſitor*, he mentioned to me in a letter, which I have now by me, that after the quarto edition was ſold, he ſhould wiſh to have it printed in ſeveral octavo volumes, for the ſake of poor families; leaving out the dedication, prefaces, notes, indexes, and every thing but the paraphraſe, with the text interwoven, and the improvements; not inſerting the engliſh text; and he propoſed in ſome places ſhortening the paraphraſe.

This I think would be an excellent work for families, who cannot afford to purchaſe the larger.

† This gentleman has lately publiſhed an Abridgment of Dr. DODDRIDGE's *Family Expoſitor*, in two large volumes octavo.

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Pray take care how you *hoard letters*, as one knows not into whose hands they may fall. An accident happened to a worthy woman of my acquaintance, which shocks me to relate. — This woman is the niece of a clergyman, of high-flying principles, who detests dissenters, methodists, &c. She was brought up in her uncle's family, having no fortune of her own; and afterwards married, against his consent, to a tradesman at —; where, by attending at different places of worship, they are both become serious and reli-



larger. I once mentioned this design to BUCKLAND, who answered like a bookseller, &c. Pray keep this in your thoughts. Perhaps I may send you the doctor's letter, when I can find it, and you may make some use of it in this view, when I am dead. I very much wish this design was executed, and see no difficulty there would be in it; and I think it very likely to be profitable to any bookseller, who would undertake it, and do it well.

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gious people. They do not call themſelves diſſenters, and always receive the ſacrament at church. — In proceſs of time, *her aunt*, the clergyman's ſiſter, made them a viſit of ſome months. During which, ſhe attended with them on the ſame preachers, and ſhe became ſerious and religious. When ſhe returned home to her brother's, (with whom ſhe lived,) her niece and ſhe correſponded, and bleſſed each other, on having their eyes and hearts opened to ſee and feel the truths of the goſpel. — The *aunt* died laſt month ſuddenly; and all the letters ſhe had received from her niece, fell into the uncle's hands. Exaſperated to the higheſt degree on peruſing them, he has written a letter to his niece full of indignation and reproach for *daring* to go into a meeting-houſe; eſpecially as her father was a clergyman, as well as himſelf; and for *viliſying him* (who had brought her

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her up) as not preaching the gospel. — In short, a letter full of invective against every person differing from himself. His sister too was maintained by *him*: therefore he was so enraged, that I scarcely believe he would have been at the expence of burying her, had he found these letters before her funeral. — He had promised his niece five hundred pounds, and told *me* lately, when I was at his house, he would give it her. But I dare say, that *now*, he will never give her a shilling. He had (after some years) forgiven her marriage contrary to his consent. — I dare not interfere: indeed, nothing *can be* said. — The niece had desired her aunt to *burn* her letters: which being neglected, what a train of ills has ensued. — Need I add, *burn, this*, after having given you so freely my opinion of Mr. ** and his proceedings? — A burning drawer is a most

moſt uſeful thing, when the executor can be *depended* on.

*Every one* applauds ORTON's *Letters*. Mr. * * * (my Lord * *'s brother) ſays, he will charge his Son, deſigned for orders, to pay a proper attention to them. I have *given away* ten copies of them to different clergymen, and five to the laity.

Miſs H. MORE is in *London*, in a *very indifferent* ſtate of health, ſeldom free from pain. She and her ſiſters have *purchaſed* a very good new built houſe at *Bath*, where they *conſtantly* reſide, except three or four months *in ſummer*, when they are at their country houſe at *Cowſlip-Green*.

— When any one tells me, he has little if any time for reading; I endeavour to impreſs on his mind the greater occaſion there is for prayer, ejaculation, and meditation; *becauſe* the ſoul muſt be nouriſhed, or periſh.

It

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It was an excellent direction for improvement in holineſs given by the great and good Biſhop BUTLER (late Biſhop of *Durham)* in his charge to his clergy, That at ſome *particular* hour, ſuppoſe morning, noon, or evening, when the clock ſtrikes, (eſpecially any church clock, as *that* would be a *loud* and never-failing memorandum) they ſhould ſet themſelves, as in the preſence of GOD, for a few minutes; and that a ſecret ejaculation might *then* be put up, in whatever company or employment they ſhould happen to be engaged.

I ſhould be glad to ſee Mrs. S. very glad, if you can contrive to bring her with you when you make me your viſit. I have a good houſe, good beds, and no bad table. Bring your ſermon on *Luke* xiii. 29. and preach it in this chapel. You *muſt* preach here, and I will ſecure the pulpit for you.

See

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See *Jabez*'s prayer, 1 *Chron.* iv. 10. Let you and I turn it into prayer for *ourſelves*. May God "enlarge our *coaſts*," ſpiritually as well as temporally.

I thank you for *reminding* me of pages 42 and 45 in my own book: to which I have been more attentive ſince your letter than ever I was *before*; or perhaps ever *ſhould have been*, had you not *pointed* them out to me for my conſideration.

*Eben-ezer!* hitherto the Lord has *helped* me, 1 *Sam.* vii. 12. 2 *Sam.* vii. 18. The cup, which my Father hath given me, ſhall I not drink it? *John* xviii. 11. Thy *holy will* be done *in* me patiently, and *by* me, actively. Amen!

Oh, ride away from theſe ſtones; leſt you by too ſedentary a life be, 'ere long a *grievous* ſufferer, as *I have* been; and, if I *live*, ſhall be *again*. —

I never

I never am so happy as in my study; but it has been the worse for my health. You *must* ride, or ——.

I cannot make you sensible of the great pains I have taken to communicate to you the contents of this letter. It has almost blinded me.

Much your's,

J. S.

See *Acts* xx. 32. as my conclusion.

I can read very readily every thing you have written on the margins of your letters. — But pray let me see no more red ink on the backs of them.

LET-

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## LETTER XLVII.

DEAR SIR,

Briſtol-Wells, Aug. 1791.

OUR letters croſſed each other on the road; and therefore I ſhall anſwer ſome things in your's, tho' I expect the pleaſure of ſeeing you ſoon.

I am very deſirous of your *preaching* while here; and hope you will bring with you an animated, and very ſerious diſcourſe. Theſe *great* and *worldly-minded* people ſtand much in need of *alarming* ſermons, being *moſt* of them ignorant of divine things, and to uſe the apoſtle's language, "*dead* in treſpaſſes and ſins." — *Always* preach, when abſent from home, if you have an opportunity; as people are more attentive to *ſtrangers*, than to *their own* miniſter. — I am glad Mr. * * liked

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liked the ſermon he heard me preach, the text of which was, "*Amen.*"

I ſhall loſe about 400l. by the late ſtorm at *Great* and *Little-Cheverel*. I ſend you the following extract of a letter from my curate there, giving an account of it. — "Though nothing is more painful to me than communicating bad news, yet as I know you would like to receive *direct* information of any important event relative to theſe pariſhes, I cannot help writing to you on the preſent occaſion, which indeed is a melancholy one. On Monday night laſt ſuch a ſtorm of thunder, lightning, and hail, was experienced here, as in the memory of man has not happened before: its greateſt violence was from eleven to twelve o'clock, when the lightning was ſo vivid, and the hail ſo heavy, that every family expected to be burned in their houſes, or cruſhed by the falling in of the roofs. Some of the

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the hail-ſtones meaſured upwards of ſix inches in circumference, and they poured down with ſuch force, as to ſhatter every window that faced the courſe of the ſtorm, which was from the ſouth. Not one whole window in the ſouth ſide of the church. The inhabitants (eſpecially of *Great-Cheverel*, where the ſtorm was moſt furious,) were aſtoniſhed and alarmed beyond meaſure, — they all thought that their End was come, and therefore not one family ſcarcely, but went to prayer, and continued praying till the violence of the ſtorm was over. I do not learn that any body has received perſonal harm; but the damage ſuſtained in the fields is very conſiderable. The farmers compute it to be upwards of a thouſand pounds. I hope this calculation is rather above the mark; but I fear it cannot be much leſs. The deſolation is evidently very great. The fields, which

which a few days ago were highly beautiful, ſtood ſo thick with corn, that they ſeemed to laugh and ſing, now "lie ſunk and flatted in the ſordid wave." The people ſeem to be impreſſed with great awe, and to exerciſe much ſubmiſſion on this occaſion: they have been under ſuch apprehenſions about their perſonal ſafety, that they are leſs affected than probably they otherwiſe would be at the loſs of their property."——

Biſhop HORSLEY's Charge has paſſed two editions; and is admirable. I hope it will be productive of good. —I like it *ſo much*, that I have *bound* it up with other pamphlets, to lend it among my acquaintance, as it diſtinguiſhes *ſo clearly* between morality and goſpel religion. See how he decries mere moral eſſays, and mentions the modern clergy as the *apes of Epictetus*.

My ſons have left *Cheltenham*, and are gone to Sir JAMES STONHOUSE's, and from thence will go to *Biſham-Abbey*. — By all means call on the DEAN, when you are at *Gloceſter*, for a few minutes. I have not ſeen him a long time.—Make memorandums of any thing you have to ſay to me, and I will do the ſame.

Adieu!

P. S. The circulating libraries are a *ſad* nuiſance; and poiſon the minds of all our youth by novel reading.

LET-

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## LETTER XLVIII.

MY DEAR SIR,

April, 1792.

THIS letter will coſt you nothing; therefore I will take the opportunity of writing to you a few lines, which at preſent, as I am pretty well, will be ſome entertainment to me.

After a confinement of two months and a fortnight to my *chamber*, I ventured out for the firſt time on Monday ſe'nnight, and on Sunday laſt I preached on this text, "I *know*, O Lord, that *all* thy judgements are *right*, and that thou *in faithfulneſs* haſt afflicted me." *Pſalm* CXIX. 75. I introduced my diſcourſe in a manner ſuitable to my *firſt* appearance after an abſence of ten ſabbaths. Some of my hearers were much affected.



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Pleaſe to tell Mr. EDDOWES I have carefully reviſed the fifty two names of the perſons I ſent him, as ſubſcribers to ORTON's *Expoſitions*, and find the following alterations, from the circumſtances of ſome of them, neceſſary to be made in his liſt. — He has put the Biſhop of — before the Earl of —. Through the whole liſt let him put the temporal Lords before the ſpiritual ones. The biſhop is only a *preſent* title, and does not *deſcend*. Every temporal lord therefore, takes place of a ſpiritual; nor is a biſhop's wife a lady, as a temporal lord's is.

Mr. STURGES, of the great church of *Reading*, and prebendary of St. *Paul*'s, highly commends ORTON's *Letters* to you; as does Mr. GILPIN, one of the prebendaries of *Saliſbury*, in a letter I received from him yeſterday.

Mr. RIVINGTON called upon me laſt night, and tells me he has juſt printed

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printed a new edition of Dr. DODDRIDGE's *Family Expoſitor*, in ſix volumes *octavo*, with all the notes, &c. as in the quarto edition.—He ſays my Book ſells as well, or better than he expected.

I ſhall buy HENRY *on the Bible* for Mrs. * *, on your recommendation, inſtead of —'s. Have you ſeen the *ſcotch* edition of it in *quarto?* which is cheap, and much more convenient for uſe than the folio.

If you have never read my late worthy and intimate friend, ANDREWS's *Scripture Doctrine of Grace*, price two ſhillings and ſixpence, printed for DILLY, in the *Poultry*, it is well worth your *purchaſe*. I have read it *thrice*, and ſhall *again*. He was the beſt extempore preacher I think (DODDRIDGE excepted) I ever heard. But he *excelled* DODDRIDGE greatly *in voice*. *His* was harmonious; DOD-



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DRIDGE's harſh and diſſonant. He had ſcarcely *any action*; but what he *had*, was *graceful*: DODDRIDGE's *much* and *very awkward*. But *then* DODDRIDGE was ſo fervent and animated, that his voice and action were diſregarded. His congregation was *all ear*.

Sir JAMES STONHOUSE, my relation, ſchool-fellow, fellow-collegiate, and good friend, died laſt week: whoſe death I much lament.—It was always my wiſh, that Sir JAMES might *ſurvive* me; but it has proved otherwiſe. He was *almoſt* as old as I am. The eſtate (above 3000l. a year) goes to his nephew, his ſiſter's child.

Miſs * * * would be much obliged to you, if you could ſend her, thro' my hands, a few lines of any kind in Dr. DODDRIDGE's *hand-writing*; as ſhe has made a *large* collection of *autographs* of eminent perſons; and has with difficulty

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culty procured many of them. The inſpection of them is a curioſity.

Love to Mrs. S. — May God work *in* you, *with* you, and *by* you; and may vital religion be your *conſtant* ſtudy, practice and delight! This is the ſincere *wiſh* and *prayer* of,

Dear Sir,

Your's affectionately,

J. S.



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## LETTER XLIX.

DEAR SIR,

Briſtol-Wells, May, 1792.

I THANK you for your congratulation on my title: but it will afford me neither felicity in this world, nor any rank in the next.

My ſons are *both* in *Germany*; the eldeſt in a very indifferent ſtate of health, and the youngeſt not well.—J. ſaw DILLON's body burnt at *Liſle*; and his adjutant killed within a few yards of him. He ſays, it is horrible to ſee what he has ſeen. They will return home, thro' *Holland*, about July next.

I am glad to hear your good Mother is better; but neither *ſhe*, nor *I* muſt expect much amendment in health: a good ground-ſweat is the only *effectual* cure for *us*. But all our infirm-

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infirmities and pains will ſhortly be at an end.—I was greatly affected by your ſaying on your mother's illneſs, "I cannot have *another* mother." So I cannot have *another* wife, like *her*, I have loſt. But God's will be done!

I purpoſe going to *Cowſlip-Green* (God willing) ſome time in June. And as I ſhall read there but little, and write perhaps not at all, I hope my eyes by being reſted, (and ſo much as I ſhall be in the cool air too) will get ſtronger. But it is *nine miles off*: a *long* way from home for *me*. Home, home, tho' never ſo homely.

I hope *Cheltenham* will be beneficial to you; but you rarely ſtay long enough. You ſhould be there at leaſt a month, if not ſix weeks.

There is a Magdalen-Houſe for the relief of proſtitutes, eſtabliſhed in *Briſtol*; to which I am an annual ſubſcriber of two guineas: and another at *Bath*.

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*Bath.* Exert yourſelf to get one at *Shrewſbury.* I hope there will be one in all the great towns in *England.*

MATTHEW HENRY was an excellent man; and conſequently his diaries muſt be ſo; and I make no doubt but you will be the better for the peruſal of them.* — I wiſh you would publiſh ſome extracts from Dr. DODDRIDGE's diary.

Much your's,

J. S.

See what Mrs. H. MORE ſays in her *Religion of the Faſhionable World,* of "Chriſtianity being not a *name,* but a *nature:*" and read it to * *.

* Together with the Common-place Book of both Mr. HENRY's. A ponderous folio, containing upwards of twelve hundred pages; not indeed all filled.

LET-

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## LETTER L.

MY DEAR SIR,

August, 1792.

I CONGRATULATE you on the Conſecration of your new Church.—I think you judge *wiſely* in not printing your ſermon on that occaſion. *Thanking* for a ſermon is by many like ſaying *dear ſir* at the *beginning* of a letter, and *your's ſincerely* at the *end* of it. As it went off well in the preaching, I think you had better let *well* alone. Moreover, when a man ſits *in judgment* on it in his ſtudy, examining critically every ſentence, and turning it backward and forward to obſerve the connection, diction, &c. it is *no very eligible* thing to *print* a ſermon; eſpecially one ſo *local* as your's is.

You wiſh for thoſe near you (you ſay) whom you may adviſe with on various

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various occaſions and emergencies as they ariſe. What then muſt be *my* ſituation, who have ſcarce a ſingle perſon *in* or *near* this place, with whom I can have the leaſt *ſerious* intercourſe, or conſult on my *ſpiritual* affairs. Quite a new race is ſtarted up.* Where are now the DODDRIDGES, ORTONS, **, **, **, of former times? All gone to dwell in other regions — no longer pilgrims of this world. May we prepare to follow them! And if we want ſociety let us converſe more with God, and our own hearts; live the life of faith; and have our converſation in heaven.

Dr. KIPPIS ſhould, in every point of view, have ſent you the proof-ſheet relating to his Account of our friend Mr. ORTON, before publication; then you might have hinted ſuch alterations as

* "We ſhould keep our friendſhips *in repair*," as Dr. JOHNSON uſed to adviſe.

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as occurred to you.* I *did* say what he mentions relating to Mr. ORTON's prayers; but *written in gold*, is too strong an expression to have appeared in print. K. behaved ungenerously by Dean TUCKER; though the Dean in their controversy, had treated him very genteely, and even waited on him *personally* when in *London*.—I wish he had never written his *Life of* DODDRIDGE: surely Mr. ORTON's excellent Memoirs of him were sufficient.

My Son does not return till Friday; and my eyes are so bad, I write this

* Had this been done, the "Account" might have been made less exceptionable than it now is. For however Mr. STEDMAN may venerate the memory of Mr. ORTON, (and he cannot do it too highly) and respect the abilities (the *biographical* abilities of Dr. KIPPIS) still he would have been much better pleased had his name occurred seldomer in the doctor's Account of his Friend. It was his wish, to have his name joined with Mr. ORTON's therein; and when this had been done *once*, he would have been well satisfied.

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this ſhort letter in pain, and can ſcarcely ſubſcribe myſelf what I am,

Your aſſured friend,

J. S.

If we cannot do all the good we *wiſh*, let us do what we *can*.

LETTER

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## LETTER LI.

DEAR SIR,

Briſtol-Wells, Feb. 16, 1793.

I THANK you for your letter, and your thirtieth of January Sermon on *praying for the Life of the King*, (*Ezra* vi. 10.) which came with it; and wiſh it may have an effect, anſwerable to the benevolence of your heart in preaching and publiſhing it. —But ah! how prevalent is the *pernicious cuſtom* of the times! Could I have thought it *poſſible*, that *you*, who are ſo well verſed, &c. ſhould have run into the *looſe harangues* of the moderns. Alas! how are we fallen *ſub fœcibus Romuli!* *Sermons* are now no more. Looſe, disjointed *Eſſays* are all the faſhion. *Well!* were *I* the *only clergyman* in *England*, who preached a *divided* ſermon, I would perſevere and

and glory in my ſingularity. I have ſix hundred and ſixteen ſermons, and not one *undivided*. No hearer, be he ever ſo acute, can give a ſatisfactory account (as Dean TUCKER juſtly obſerves) of theſe *faſhionable*, modern *eſſays*.—I will go a ſtep farther. Was the beſt and *moſt regularly divided* ſermon to be preached without ſaying 1ſt, 2d, 3d, *general* heads, it would be almoſt impoſſible to have a *clear* idea of it.*

I always

* The writer of the diſcourſe above alluded to, diſapproves as much as the excellent remarker has done, the want of a proper method and diviſion in ſermons; and he believes the ſermon in queſtion will not be found defective in this reſpect, though it may be unaccompanied with the figures 1, 2, 3. But theſe he makes uſe of, and very ſeldom omits them.

"Above all things divide clearly, and ſort your matter well: the work is more than half finiſhed when this is done; your words and ſentences will come eaſy, and as it were of themſelves. To methodiſe and digeſt well is the point

I always write my plan *before* I begin to write a word of my ſermon.—But *planning* requires *thought*; and the idleneſs of the times has diſcarded *thought*. ——— ———. But, bleſſed be God! I am going into *another world*, heartily ſick of the *growing* follies, and abſurdities of *this*.

The KING of *France* had done nothing to deſerve the inſults and cruel treatment he met with. He died greatly.



point both for the ſpeaker and hearer—*Qui bene diſtinguit, bene docet.*" — See "An Abridgment of the Aurifodina of Drexelius. By GEORGE HORNE, D. D. late Biſhop of *Norwich*;" quoted in *The Scholar Armed*, vol. ii. p. 299.

The late learned Dr. SAMUEL JOHNSON, in his directions to a clergyman, concerning the compoſition of a ſermon, very properly obſerves, that "diviſions not only help the memory of the hearer, but direct the judgment of the writer: they ſupply ſources of invention, and keep every part in its proper place."—— BOSWELL's Life of JOHNSON, vol. ii. p. 324.

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On the whole, I think the ſermon will rather do you credit than otherwiſe. I like your anecdote in it of the WYNDHAM family,* and wiſh, &c.—Oh, that I had it in my power, you ſhould ſoon be preſented to a better living.

I am

* "I ſhall conclude my diſcourſe with an anecdote from our Engliſh hiſtory; which has long affected my mind, and which I hope you will treaſure up in your's.

"Sir THOMAS WYNDHAM, who was a zealous royaliſt in the reign of King CHARLES the Firſt, a few days before his death, called to him his five ſons.—"My children, ſaid he, we have hitherto ſeen ſerene and quiet times under our three laſt ſovereigns: but now I warn you to prepare for clouds and ſtorms. Factions ariſe on every ſide to threaten the tranquillity of your native country. But whatever happens, faithfully honour and obey your prince, and adhere to the crown. I charge you never to forſake the crown, though it ſhould hang on a buſh."*

The

* Alluding, I ſuppoſe, to the crown of RICHARD the *Third*, which was found in an hawthorn buſh in *Boſworth* field.

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I am glad to hear, that Miſs * 's writings are ſo well received in your town and neighbourhood. She is in a bad ſtate of health. I had a letter from her laſt week, wherein ſhe ſays: — "I have been confined to my chamber ſeven weeks by excruciating pains in my head, and rheumatiſm in my limbs, much emaciated, and incapable of any thing. But I *rather pray*, that theſe ſufferings may be *ſanctified* to me, than *removed* from me."

In my anſwer to her I obſerved, that, when we can no longer be *working* ſervants, we ſhould be *waiting* ſervants; *waiting*, like *Simeon*, in the *believing* view of Chriſt, as God's *ſalvation*. "Thou art the God of my



The advice had its effect. His ſons, proved loyal and honeſt men.

The moral of which is, — "My ſon, fear thou the Lord, and the King; and meddle not with them, that are given to change." — *Proverbs* xxiv. 21.

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*ſalvation*;" ſays the pſalmiſt, "on *thee* do I *wait* all the day." (*Pſalm* xxv. 5.) "All the days of my appointed time, ſays *Job*, will I *wait*, till my change come." (*Job* xiv. 14.) The centinel and ſoldier in battle are equally obedient to the commander.

Let me but hear my Saviour ſay,
"*Strength* ſhall be equal *to thy day*,"
ſays WATTS.

Aſk * * whether the *ſinful faſhion* of this world is a *repeal* of God's law? I trow *not*.—Let you and I then be ever mindful of the *evil* of ſin; the *worth* of our ſouls; the *weight* of eternity; and the *greatneſs* of that *future glory*, which will be the *certain* portion *of all*, who *ſerve* and "*love* our Lord Jeſus Chriſt in ſincerity." — The *goſpel of Chriſt* gives *faith* its object, *hope* its certainty, *misfortune* an alleviation, *ſin* its pardon, *life* its cordial, and *death* its comfort. Such a goſpel,

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goſpel, Maſter STEDMAN, is *worth our contending for*; eſpecially when a mad world is diſregarding it, as of no conſequence *here*, or *hereafter*.—I preach every Sunday, (and very boldly too: I fear no one but God) tho' ſometimes very ill: but I cannot attend on the prayers, (which is my grief.) I go out of my parlour, acroſs the way, into the pulpit, all the winter months.

Farewell!

P. S. You ſhall be very welcome to the old * * *, which have my family-arms upon them; which you deſire, to be as you are pleaſed to ſay, a kind of a memorial of me. "Altho' (as Biſhop HURD elegantly expreſſes it) time and uſe have impaired the grace, and diminiſhed the value of them."*



* "Inanimates, toys, utenſils, (ſays an elegant writer) ſeem to merit a kind of affection from us when

## LETTER LII.

DEAR SIR,

Briſtol-Wells, July 1, 1793.

THANKS for your friendly entertainment of my Sons, while at *Shrewſbury*. They were much pleaſed with the Lakes in *Cumberland*, with *Glaſgow*, and *Stirling* Caſtle. They have been about three hundred miles in *Scotland*, as a letter, dated from *Edinburgh*, informs me.

Biſhop HORNE was an excellent man and prelate, and much in earneſt. He died with great reſignation and fortitude.

Biſhop

when they have been our companions thfough various viciſſitudes. I have often viewed my watch, ſtandiſh, ſnuff-box, [ſeals, rings, manuals, &c.] with this kind of tender regard; allotting them a degree of friendſhip, which there are ſome men, who do not deſerve:

"Midſt many faithleſs, only faithful found."

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Biſhop KENN was a pious and good man; but I cannot ſay I much like his divinity. His catechiſm is too amorous for *me*; and his writings in general are void of ſpirit. As to his *Manual for the Uſe of Wincheſter College*, which your letter ſpeaks of, it was never uſed there in my time. As a book of devotions, MERIVALE's is far ſuperior, being elegant, ſenſible, and devout. It was a favourite book of our friend Mr. ORTON.

BOSWELL's Life of JOHNSON, which you are ſo much pleaſed with, and recommend to me, as entertaining and inſtructive, I have not ſeen. I can read but little; but ſhall hope to get one of my ſons to read it to me in the enſuing winter, if I ſhould live ſo long.—I *once* drank tea with Dr. JOHNSON, and never ſaw him *before* or *after*.



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*Borrow* if you poſſibly can, DODDINGTON's *Diary*, (afterwards Lord MELCOMBE) and read it. 'Twill open *your* mind much, as it has done *mine*, in regard to all the deceit, intrigues, baſeneſs, irreligion, and miſery of thoſe, whom we falſely call *great*; and confirm the *biblical* account of the fall of man, and the corruption of human nature.

Your advice to me to hold *on*, and hold *out*, is excellent, and I thank you for it.

My eyes are ſo weak, and water ſo much, that I am compelled to conclude, and can ſcarcely add, that I *am*, what you well *know* me to be,

much, and ſincerely your's,

J. STONHOUSE.

Remember me kindly to your good wife.

LET-

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## LETTER LIII.

DEAR SIR,

Briſtol-Wells, Feb. 1794.

I WOULD ſend you, if I knew *how*, half a dozen copies ſtrongly bound, of my *Every Man's Aſſiſtant, or Sick Man's Friend*, in order that you might *lend* them about your pariſh, not *give them away*. I would ſend half a dozen more to any ſerious clergyman of your acquaintance: and in this manner I would diſpoſe of thoſe copies which remain unſold of the ſecond impreſſion. And thus I may be doing ſome good; and at a time when I am incapable of doing any in another way.—*Lend* religious books; ſaying for *what time* you *lend* them, whether for a week, or a month; and inquiring what *uſe* hath been made of them; but ſeldom *give away* any, unleſs

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unleſs it be to ſuch perſons in whom you may confide for a proper application of them to their own hearts. — Exhort people to *pray*, as the *root* of every divine grace, and the *only ſolid comfort* of a living and dying chriſtian. —My own Book has been my great *comfort* and ſupport: that and the Bible are almoſt my only reading.

As one condemn'd to leap a precipice,
Who ſees before his eyes the depth below,
Stops ſhort, and looks about for ſome kind ſhrub
To break his dreadful fall; ſo I look HERE
For *friendly* aid againſt the *fears of Death*.
DRYDEN.

I highly commend your *reading* Biſhop HORNE's ſermon on *The Death of the old Year*, (2 *Cor.* v. 17.) from your pulpit on new year's day. I think you did right in taking the volume with you into the pulpit, laying it before you, and telling your people *whoſe* ſermon it was, you were going

going to *read* to them. The quotation from the *Spectator** in your introduction of it, was much to the purpose, striking, and quite *apropos*.—I thank you for your candour in communicating to me from time to time, how you go on, and what you are doing. "There is (as you well observe) a beauty and propriety in worthy clergymen conferring with one another, and comparing each other's notes and minds: as by so doing, they "strengthen their hands in God," and "build up one another in their holy faith."—May God prosper all your endeavours, of every kind, to promote his glory, and the church's good!

Did you ever see Dr. NICHOLLS's *Commentary on the Book of Common Prayer?* (price six shillings, printed for RIVINGTON, *sixth* edition.) I would

* No. cvi.

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would have you recommend it to every family in your parish, who can *afford* to purchase it; as it will shew them the *use* of the common prayer and psalms, as read in our churches, and be a standard book from father to son. I have done this in *both* my parishes, and *lend it occasionally* to those who cannot afford to *buy* it.—"Is it not to be feared, (says Bishop HORNE, in the admirable preface to his *Commentary on the Book of Psalms)* that, for want of such instructions, the repetition of the Psalms, as performed by multitudes, is but one degree above *mechanism?* And is it not a melancholy reflection, to be made at the close of a long life, that, after reciting them at proper seasons, through the greatest part of it, no more should be known of their true meaning and application, than when the Psalter was first taken into hand at school!"

I am

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I am much pleaſed with the following lines from *Virgil.*

Optima quæque dies miſeris mortalibus ævi
Prima fugit: ſubeunt morti, triſtiſque ſenectus:
Et labor, & duræ rapit inclementia mortis.

*Georg.* iii. lin. 66.

Thus tranſlated by Dr. WARTON, maſter of *Wincheſter* ſchool.

The days of youth advance with *double* ſpeed:
Too ſoon the pains of dire diſeaſe *ſucceed,*
Unnumber'd toils approach, and helpleſs age,
And cruel death's inexorable rage.

In the *third* edition of my *Aſſiſtant,* page 57, you will ſee Abp. TILLOTSON's *Letter to Mr. Hunt*; which I *often* read for my conſolation; as I do likewiſe, pages 101 and 102; and generally on Saturdays page 71.

Many thanks to you for Mr. ORTON's *Meditation at Buxton*;* which comes very *opportunely,* being almoſt wholly confined to my chamber; and ſo various, formidable, and increaſing are my complaints, that I ſcarcely ſhall ſurvive

* See Appendix, No. 3.

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ſurvive this winter. I do not purpoſe to ſtir out of my houſe (at leaſt not farther than the pavement before my door, on a ſunſhine day) till March next, leſt I take freſh cold, which, joined with my other complaints, would demoliſh me.

My Sons are *both* with me, as I have been ſo very ill, and propoſe to continue with me ſome time: they read to me two hours in an evening, when I am well enough to attend to them; which I often am *not*. I was ſo ill two nights ago, as to be obliged to go to bed very early: "wearieſome nights are appointed to me." I frequently endeavour to fortify myſelf by a page or two from WORTHINGTON *on Reſignation*, who is an excellent writer. Abp. TILLOTSON preached his funeral-ſermon, and ſpeaks highly of him, as a *great* and *good* man.

I can ſcarcely read what I have written

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written; and I fear *you* cannot. My ſons join with me in kind regards to Mrs. S. and I am, dear ſir,

much, and faithfully your's,

J. STONHOUSE.

P. S. There is an edition of the *Pilgrim's Progreſs* lately publiſhed in a neat print and cuts (now *firſt* divided into chapters) with uſeful notes by a Mr. BURDER, price 3s. 6d; ſold by MATTHEWS, in the *Strand*. Recommend it to your pariſhioners, (eſpecially thoſe who have children) to buy it. I do thus in moſt of my letters, and among my acquaintance, where I can do it with propriety. BUNYAN was the Divinity *Shakeſpear*. I am never tired with reading it.

LET-

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## LETTER LIV.

DEAR SIR,

Briſtol-Wells, Dec. 27, 1794.

DURING my late illneſs, I have thrown together a little pamphlet; the printing of which (750) will be finiſhed to-morrow, entitled, *Materials for talking familiarly with Children of all Ranks, on the ſubject of Religion.* I will ſend you a quarter of a hundred next week to give away; and at the ſame time three more of my *Aſſiſtant*, to lend among your pariſhioners. The good old lady to whom you lent one of them, calling it *your curate*, is well enough. You ſhall not want a ſupply of ſuch; and I hope they will prove *uſeful* ones.—I have dated my tract, Jan. 1ſt, as I ſhall give ſome of them away as a kind of new year's gift: ſo tell your little daughter, I ſhall

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shall send her one as a *new year's gift*; and Mrs. S. will assist you in your endeavours to impress her mind *gradually* with the contents of it.——When you catechise your children, *mark* with a pencil, any word you think they do not understand, and endeavour to teach them the *meaning* of it. By this method they will be effectually prevented *from* learning the catechism, or any thing else, merely by *rote*.

I have in my study a small 12mo book, written a hundred years ago by an anonymous writer, fifth edition, containing 172 pages, called the *Compleat Catechist, or the Art of Catechizing;** *superior*



* The Art of Catechising: or, The Compleat Catechist: in *four* parts. I. The *Church-Catechism* resolved into *easy* Questions, to be answered only by *Yes* or *No*.——II. An Exposition of it in a continued, full, and plain Discourse.——III. The *Church-Catechism* resolved into Scripture-Proofs.——IV. *The whole duty of Man* reduced

*ſuperior* to any thing on the ſubject I ever yet ſaw; tho' rather in a bad, but clear, ſtyle, with ſome unneceſſary things in it; but the *moſt intelligible* book you can poſſibly conceive. I cannot find any one who has ever heard of it; yet all allow to whom I have ſhewed it, that it is a moſt uſeful production. I wiſh it were judiciouſly abridged, and put into better language: what a pity it is it ſhould be out of print and unknown!—The great uſe of it is to afford *matter* for clergymen in talking with children; and a method and arrangement for catechizing, converſing, and preaching. I would not take *five guineas* for my copy of it, as it is ſo *very ſcarce*; and

reduced into Queſtions to be anſwered by a ſingle *Yes* or *No*.—— Fitted for the meaneſt Capacities, the weakeſt memories, the plaineſt teachers, and the moſt uninſtructed learners. The fifth Edition.——London: printed, 1718.

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and my name is ſtamped on the covers, that it may never go out of my family.

Turn to the *ſeventh* volume of the *Spectator*, No. 513, and you will find a very elegant compoſition in engliſh; and in the *ſame* page one *in french*, amazingly fine indeed, written by Monſieur *Des Barreaux*, who had been one of the greateſt wits, libertines, and penitents in *France*. The two *laſt* verſes of which, though *very unequal* to the force of the *original*, have been thus tranſlated:

Where now, oh! where, ſhall wrathful *thunders* fall?
Chriſt's *blood* o'erſpreads, and ſhields me from them all.

——In what a wretched ſtate muſt an *old man* be, who is loaded, like * * and me, with *infirmities*, without the grace of God to ſupport him? If he thinks at all, (which alas! *too many*



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do *not*) what can he have before him, "but a fearful *looking for* of judgement?" (*Heb.* x. 27.)

Affectionately your's,

J. S.

LET-

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## LETTER LV.

DEAR SIR,

Briſtol-Wells, April, 1795.

IT is aſtoniſhing what a demand there is for Mrs. HANNAH MORE's little tracts. After the ſale of two hundred and eleven thouſand, ſixty thouſand are now beſpoke.*



* The ſpirit of religion excited at the time by the impreſſive admonitions of Mr. WILBERFORCE, Mr. BOWDLER, Mr. KING, and many other pious and able writers, was certainly very conſiderable. And to theſe it would now be injuſtice not to add the name of another highly approved author, Mrs. HANNAH MORE; whoſe extraordinary and verſatile talents can equally accommodate themſelves to the cottage and the palace; who, while ſhe is diffuſing among the lower orders of the people an infinity of little religious tracts, calculated to reform and comfort them in this world, and to ſave them in the next, is at the ſame time applying all the powers of a vigorous and highly cultivated mind, to the inſtruction,

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As my memory fails me, I *forget* whether in my *laſt* letter I mentioned to you *the means of doing good.* I don't like giving *money* to the poor, as they lay

inſtruction, improvement, and delight of the moſt exalted of her own ſex. I allude more particularly to her laſt work, on female education, which preſents to the reader ſuch a fund of good ſenſe, of wholeſome counſel, of ſagacious obſervation, of a knowledge of the world and of the female heart, of high-toned morality and genuine Chriſtian piety; and all this enlivened with ſuch brilliancy of wit, ſuch richneſs of imagery, ſuch variety and felicity of alluſion, ſuch neatneſs and elegance of diction, as are not, I conceive, eaſily to be found ſo combined and blended together in any other work in the Engliſh language.

Of the above-mentioned little tracts no leſs than two millions were ſold in the year; and they contributed, I am perſuaded, very eſſentially to counteract the poiſon of thoſe impious and immoral pamphlets, which, as I have already ſtated, were diſperſed over the kingdom in ſuch numbers by ſocieties of infidels and republicans. —See the Biſhop of London's *Charge, delivered in the years* 1798 and 1799, page 35, a Note.

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lay it out improperly, or to diſadvantage: therefore when we pray to be the *inſtruments* of good to others, or a *bleſſing* to them, let us *be* really ſo, by giving them ſhoes, ſtockings, gowns, linen, &c.; by coals or bread; by paying their houſe rent; by giving, lending, or recommending books, ſuch as bibles, common prayer books, ſpelling books, &c; by putting children to ſchool, and teaching them to write; by talking with children or ſervants; by ſeaſonable advice; by ſerious ſentences *occaſionally* in letters; by religious converſation, when it *can* be introduced, with prayer; by viſiting the ſick, or ſending them a dinner; by paying their apothecary for his attendance and medicines; by ſubſcribing to infirmaries and other charities; by relieving priſoners, to whom ſmall donations are acceptable; by ſlips of paper againſt lying, ſwearing, ſabbath-



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breaking, &c. There are other methods too, which may be deviſed.—Here I ſit uſeleſs; tho' I wiſh to be an *inſtrument* of good, and am continually thinking on the *means* of doing it. I thank God for the *willing mind*.—Within theſe few days I have taken a *liſt* of all the books, pamphlets, and papers I have to *give way*; all tied up in different parcels; ſo that I can *refer* to them immediately, and *ſee* all I have.

How can young * * * ever know a moment's peace; when he thinks on his pious father, of the pains he took with him to educate him for holy orders, and of his having deſerted his ſtation, and turned ——? "In all time of our tribulation, in all time of *our wealth*: Good Lord, deliver us!"

You ſpeak of "my riſing to everlaſting life, and of my happy lot at the end of time, quoting *Daniel* xii. 13."

I aſſure

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I assure you I have frequently *very painful* doubts on that head. If I am saved, it will be *thro' the mercy of God in Jesus Christ*. I renounce therefore all *self-confidence*. I disclaim all merit in point of dependance, not in point of performance, as an evidence of my faith in Christ on the terms of the gospel; "looking for the mercy of our Lord Jesus Christ unto eternal life."

I have been very ill with my calculous complaints; and (except walking for a quarter of an hour one day before my door) I have not been out for five months and a fortnight this day. Many lose their lives, being tempted to go out when the sun shines bright at this time of the year, *not observing* that there is a cold *north easterly wind*, which is death to invalids. I am very cautious therefore *how* I venture out this month of April.

This

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This is a *long* letter* for me to write; tho' wrote a little and a little at a time. However I muſt not *attempt ſo long* a letter again. I have ſcarcely any correſpondent now but yourſelf and Mrs. HANNAH MORE; except on abſolutely neceſſary buſineſs, as with my tenants, &c.

My eyes are ſo weak, and my hand ſo benumbed, that I can hardly guide my pen to conclude myſelf,

Dear Sir,

much and faithfully your's,

J. S.

* Much of which is not printed.

LET-

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## LETTER LVI.

DEAR SIR,

Briſtol-Wells, July 17, 1795.

I AM much obliged to you for your letter of conſolation; which I ſhould have acknowledged before; but a multiplicity of affairs, and an ill ſtate of health, have hindered my intentions.

I *generally* think with *you*; but cannot ſee Bp. PATRICK's *Devotions* in the ſame light *you* do. How Dr. DODDRIDGE could make *uſe* of them, as is recorded in his diary, is to *me* rather myſterious; as he could pray *extempore* in ſo maſterly a manner, ſo animated, and ſo devoutly. Many of Bp. PATRICK's writings are judicious; and he was certainly a great man: But his ſtyle is *now* become obſolete: JENKS's *Devotions* are much ſuperior; tho' *his* ſtyle ſtands in need of emendations.

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dations. In my opinion MERIVALE's exceeds them all. The late Biſhop of *London's* (Dr. GIBSON) *Prayers* are very accurate indeed; ſuccinct, yet full.

The *warm* weather is detrimental to me, as it affects my breath; which is now ſo ſhort, that with difficulty I get up ſtairs, and cannot walk but on even ground, and then only a very little way, and very ſlowly. I this month enter on my *eightieth* year, and cannot laſt much longer.

I have the ſatisfaction to inform you, that Dr. BLAIR (the celebrated ſermon-writer) has ſent me the *third* edition of my *Materials for Children*, printed by their principal bookſeller, CREECH. It came to me under cover of two franks with a letter ſignifying his approbation; tho' I am an entire ſtranger to him.

RIVINGTON laſt week informed me, that the *twelfth* edition of my *Prayers*

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*Prayers* is *sold*, (consisting I think of three thousand) and that he shall immediately print a *thirteenth* edition.

Seven hundred thousand of Mrs. HANNAH MORE's *Tracts* have been sold, and the demand still so great, that they cannot be printed fast enough. HAZARD says, a million will have been sold before the end of next month. No such sale has ever been heard of in the annals of *England*. She is, I am sorry to say, in a very indifferent state of health.

You know, considering your family, I am an enemy to your buying books. But I recommend to you strongly, Dr. HAWKER's *Misericordia*, just published (price one shilling); and his *Pleasure and Advantages of Prayer*; published this week, (price one shilling.) He has a large family; is a very exemplary clergyman, and an excellent preacher, minister of the new church

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church at *Plymouth*.—Mr. ROBINSON's *Scripture Characters* in four volumes 8vo. I ſuppoſe you *have*; or at leaſt can *borrow*. They well deſerve your reading. I eſteem them much.

It was *ſeven* months I had been abſent from church; and a year exactly from my preaching in *any* pulpit. I have now preached twice at the *Wells* chapel, (in June;) and ſhall preach ſoon before the mayor, who is this year Mr. S. a nephew of Mr. ORTON. I want breath to *aſcend* the pulpit; but order a long pſalm till I am recovered, and then I do tolerably well. I have not been in *Briſtol* for *eleven* months, nor at *Cliſton* for *twelve* months.

I hope you, Mrs. S. and your children are *all* well. None know the value of health but thoſe, who have loſt it. Yet, if we have the bleſſing of God, and an intereſt in Chriſt, it is not *very material*, whether we are in health,

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health, or not (exclusive of our being actively useful.)—May this blessing rest on you and your's; and on,

Dear Sir,

STONHOUSE, *the aged.*

P. S. I have referred you to the *Spectator*, Vol. iv. No. 289: and a little book lies on my table, entitled *The Triumph of Faith, or, the real Christian's Hope in Death*; containing an account of the deaths of HERVEY, DODDRIDGE, &c.

LET-

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## LETTER LVII.

DEAR SIR,

Briſtol-Wells, Aug. 24, 1795.

YOUR long letter I muſt anſwer briefly, as I ſend you the *incloſed*, and pay the poſtage. The *firſt* edition of this little tract,* I publiſhed thirty-ſeven years ago. I had a particular reaſon for reviſing and republiſhing it.

My youngeſt Son's change of name paſſed the KING's ſeal laſt week; and in the KING's patent his name *now* is STONHOUSE-VIGOR. He is gone to *Weymouth* for a fortnight, and travelling about with a gentleman of his acquaintance.

I have bought CHARTRES *on making a Teſtament.* But why that *affected* word? Why did he not ſay making a *Will?*

* Conſiderations on ſome particular Sins; and on the means of Doing Good *bodily* and *ſpiritually*. Price 3d. or 20s. an hundred.

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*Will?* I have a tract on the ſame ſubject by Dr. ASHETON, which is a very ſenſible thing.

Reviſe your diaries, and blot out every thing improper for your children to ſee.

Tho' I preach *occaſionally*, my infirmities are increaſing.

Adieu!

J. S.



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## LETTER LVIII.

DEAR SIR,

LORD * *'s brother is with me; and I have got a frank; in which I have ſent you an improved copy of my tract.

I have juſt received a letter from the Biſhop of * *, which is as follows;

" The Biſhop of * * returns Sir JAMES STONHOUSE many thanks for his excellent and uſeful *Conſiderations*, which he was ſo good as to ſend him, and which he has juſt received on his return from a very long journey into the north.

———, Auguſt 29, 1795."

I have had the following from Sir * * * *.

" Sir * * * * returns many thanks to Sir J. S. for the excellent little piece

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piece entitled *Conſiderations*, &c. and intends to ſend for a parcel of them to give away.

———, Auguſt 24, 1795."*

Various letters have been received to the ſame purpoſe: So *(Deo favente)* I hope it may be productive of good.

I expect another edition of a thouſand will be wanted ſoon: five hundred only of this were printed.

In the utmoſt haſte—the poſt going ſooner than I expected,

Much your's,

J. S.

Sept. 1, 1795.

* The editor introduces theſe and other teſtimonies, hoping thereby to promote the ſpread of the Author's writings.



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## LETTER LIX.

DEAR SIR,

THE fourth edition of my Tract is nearly ſold; and this *fifth* was finiſhed this morning;—not to *appear* till the *laſt* of the other ſhall be ſold; which it probaby will be in another week; and if out of print it would be prejudicial to it. *Now* there will be no ſtop in the ſale by waiting the printing of a new edition.—This is perhaps the moſt uſeful of all my Tracts: I wiſh therefore you would get it given away by good kind of people, as far as your influence extends.—I have no intereſt in the ſale; having given the profits to five little girls, (ſiſters) the eldeſt not thirteen.

There is a book publiſhed by a Mr. EVANS, which no clergyman ſhould

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ſhould be without, entitled *A Sketch of the Denominations into which the Chriſtian world is divided, &c.* ſecond edition, (price eighteen pence) printed for CROSBY, in *Stationer's Court, London.* See what he ſays in it of Dr. DODDRIDGE, and Mr. ORTON. It is a kind of pocket dictionary; by which you *at once* ſee the tenets of a papiſt, quaker, ſandemanian, methodiſt, diſſenter, epiſcopalian, &c. trinitarian, arian, arminian, ſocinian, &c. &c. I did not know the tenets of *many*, who call themſelves chriſtians, till I got this uſeful book.

You are a dilatory correſpondent.

Adieu!

J. S.

Briſtol-Wells, Sept. 28, 1795.



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## LETTER LX.

DEAR SIR,

Briſtol-Wells, Oct. 2, 1795.

IT is no ſmall ſatisfaction to me, that my little Tract has been ſo *generally* received. It is my laſt effort; and, I truſt, as you ſay, it ſhall not be in vain. I have letters of their approbation in ſtrong terms from the Biſhops of **, **, ***, and ***; and from ſome of the nobility, and *ſeveral* principal people in various parts of the kingdom.—I wiſh it may be read: but as you juſtly obſerve, "how few *comparatively* buy religious books to give away; and how few have time, or inclination to read them." We are nevertheleſs, to do our duty by a benevolent exertion to ſerve our fellow-creatures.

I think

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I think you judge well in preaching agreeably to the *ſeaſons of the year*; as on the harveſt, ſpring, winter, &c. But, whenever you *travel*, preach on death, judgement, or eternity, properly evangelized.

I *congratulated* the Dean of GLOCESTER, in a letter, on the attention paid to him by the maſter and ſcholars of the free-ſchool at *Ruthin*, where he was educated. It was a long journey for him to take, at his time of life. But I ſuppoſe, he is deſirous of ſeeing old places once more.—He is not in the leaſt puffed up by the popular reception he has met with on many occaſions. He cannot write *any letter*, nor *do* any thing; but ſent me a very friendly meſſage in anſwer to my congratulations.

I am very indifferent, and have not been below ſtairs ſince Monday ſe'nnight.



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I am, my dear Sir, with kind compliments to Mrs. S.

much your's,

J. S.

P. S. I send you copies *verbatim* of the three letters (a copy of the other I sent you before) from the Bishops above-mentioned.*

* *From the Bishop of* * * *.

Reverend Sir,

I have to acknowledge the favour of your *Considerations* received this day. This little Tract is very likely to answer your good intention, if it could be properly circulated.

I shall forthwith order a number of them to give away myself, and shall, as occasion offers, speak my sense of them to others.

I wish the continuance of your valuable health and life, and am with true respect,

Reverend Sir,

Your obedient, humble Servant,

* * * * *.

——, Sept. 25, 1795.

*From*

*From the Biſhop of* * *.

Dear Sir James,

Your uſeful little Tract is admirably well calculated to anſwer its intended excellent purpoſe. I ſhall not fail to mention it to others with the approbation to which it is ſo well intitled, and alſo to circulate it myſelf.

I truſt that the evening of your day is perfectly ſerene. May the remainder of a valuable life ſpent in the diſcharge of your Saviour's command, be free from acute pain; and may your mind be in a ſtate to enjoy the ecſtatic pleaſure, which reſults from the conſciouſneſs of having done your duty.—Believe me to be,

Dear Sir James,
with true regard,
your faithful ſervant,
* *.

———, Sept. 26, 1795.

*From the Biſhop of St Aſaph.*

Reverend Sir,

I have received your uſeful little Tract, accompanied by a very obliging letter, for which you are intitled to my beſt thanks. What I can do to promote it's circulation ſhall be done. Surely, a man, who has devoted a long life to ſerve and inſtruct *thoſe* of his fellow creatures, who moſt need aſſiſtance and inſtruction, has a fair

fair claim to call on all, who have the power to do it, to countenance, and second his benevolent purposes.

I am, reverend Sir, with the sincerest wishes for your personal welfare, and the success of your labours in the cause of true religion,

Your faithful servant,

L. St. ASAPH.

——, Sept. 27, 1795.

LET-

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## LETTER LXI.

DEAR SIR,

Briſtol-Wells, Oct. 21, 1795.

YOUR letter is now before me; and I will anſwer it as well as I am able, at intervals; for I cannot write much at a time on account of my indiſpoſition, as well as my eyes.

I have once more got down ſtairs to dine; tho' I have not yet been *out*; and probably *ſhall not* this winter. I have given over all thoughts of going to any place of worſhip till April next, *ſhould* I live ſo long; which it is probable I ſhall not: — How ought thoſe who are *healthy* to thank God for the ability of *going out*, and endeavour to *improve* every ſabbath. But too many, alas! are regardleſs of ſo valuable a privilege.

I am truly glad to hear, that there is a

is a *probability* of having Dr. DODDRIDGE's *Family Expositor* on the four Evangelists thrown out of the *Harmony*; by which the doctor had *perplexed* it. I should be *very willing* to do any thing I could to facilitate the design; but it is not in my power. I can *now* attend to nothing, which requires the least application; and must therefore desire Mr. * * not to send to me what he proposes.

Your intention of sending me some *Shrewsbury* cakes, I take very kindly; but must decline the offer; as I am not able to *eat* them, if I *had* them; and as our confectioner makes some, which very much *resemble* them.

Shall I *thank* you for Dr. WATTS's lines? *——

—— "To

* He stands, but with his starry pinions on,
Dress'd for the flight, and ready to be gone!
Eternal

——"To be, as *you* are, on the "verge of an *happy* eternity, is rather "a source of envy than condolence. "I am desirous of learning something "more from one *so near* an heavenly "inheritance." *So* writes a pious Lady, who judges of me by my *writings*, *preaching*, and *outside*. Whereas, I want to learn *how* to live more *patiently*, to have more communion with God, and to be *reconciled* to the thoughts of death. I wish and pray to acquire a *better regulation* of myself; for I have yet *much* to learn, and a *very little* time *longer*

Eternal God, command his stay;
Stretch the dear months of his delay!
Oh! we could wish his age were one immortal day!
But when the flaming chariot's come,
And shining guards t' attend the prophet home,
Amidst a thousand weeping eyes,
Send an *Elisha* down, a soul of equal size,
Or burn this worthless globe, and take us to the skies!

WATTS *on Mr.* HOWE.

*longer* allotted me; not a week perhaps, or even a day. I am quite worn out, and only the ruins of mortality now remaining.

Oh, that I may be made wiſer and better *every day*; more weaned from the world, more willing to leave it, and more fit for a reſidence among glorified ſpirits: Oh, that He would give me a more comfortable perſuaſion, that He would be *my* ſalvation; a firmer perſuaſion of pardon, and a ſtronger ſenſe of being accepted. I have often great doubts and fears, when I conſider what I *have* been, and what I *might* have been.

We ſhould be very thankful for the *great privilege* of darting up to heaven ſecret ejaculations at any time, in any place, or poſture: and every man is more or leſs happy, as he has been more or leſs accuſtomed to this intercourſe with God. See and *reflect* on

pages

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pages 178 and 182 of the third edition of my *Every Man's Aſſiſtant*; and likewiſe on page 190.

That God may direct you and your's (together with myſelf) *ſafe* to his heavenly kingdom, amidſt all the ſnares and deluſions in our way, is the hearty deſire of,

Dear ſir,

much and faithfully your's,

J. STONHOUSE.

LET-

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## LETTER LXII.*

DEAR SIR,

Briſtol-Wells, Nov. 28, 1795.

As I am ſending to Mr. V. a parcel by the coach, I ſhall incloſe this letter in it; which contains the *third* edition of my *Materials for talking familiarly with Children*; which he will frank and forward to you.

I have ordered a thouſand of them to be diſtributed by bookſellers in *London* and elſewhere.—I give premiums of threepence, ſixpence, and to ſome even a ſhilling, who give the beſt account of it.

I thank

* Which was not received till after the death of its excellent writer.

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I thank you for the perusal of Mr. ORTON's sermon on 2 *Kings* xiii. 14. preached *before* Dr. DODDRIDGE, on his taking leave of him before he embarked for *Lisbon*. It is a very affecting discourse, and I cannot wonder, that the Doctor was so greatly affected (as Mrs. DODDRIDGE told you he was) on hearing it delivered; especially as Mr. ORTON had something so singularly striking in his manner of preaching.

Are Dr. DODDRIDGE and Mr. ORTON *dead*? Are many *eminent* writers and preachers now no more? But God will raise up *others*, and provide ministers for his church and people. "He has the residue of the Spirit;" (*Mal.* ii. 15) and *can* raise up *others*, as he raised up *those* who are deceased. The prophets do not live for ever: but the great Head of the church *does*; who is the *same* yesterday, to-

day, and for ever. *All* the *great* and *good* of former ages are *dead*; and yet there are others now *living*. Praiſe the Lord!

What a comfortable text is there in St. Peter? "The Lord *careth* for you." (1 Pet. v. 7.) *You* care for *your* children: *He* for *us*.

I ſhall be a cloſe priſoner to my houſe all this winter, ſhould I *live* thro' it, which is very doubtful. My nights are very tedious. I *dread* going to bed.

How very ſtriking and emphatical are the words of St. *Paul*, juſt as he was embarking at *Miletus*; with which I ſhall conclude my letter.

"I *commend* both you, and Mrs. S. and your children *to God*; and to the word of his grace, which is *able* to build you up, and to give you an inheritance among them that are ſanctified." (*Acts* xx. 32)

This

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This is the heart's desire, and prayer of,

My dear sir,
much and faithfully your's,
JAMES STONHOUSE.

MY FATHER! MY FATHER! THE CHARIOTS OF ISRAEL, AND THE HORSEMEN THEREOF!——AND HE SAW HIM NO MORE.

2 *Kings* ii. 12.

---

This venerable and excellent man died (with christian fortitude and resignation) *December* 8th, 1795, in the eightieth year of his age; and was buried in the *Wells* chapel, in the same grave with his beloved Wife, who died just seven years before him. Over which, on an elegant monument, is the following epitaph, written by his much esteemed Friend, Mrs. HANNAH MORE.



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In the ſame grave
lies interred
her moſt affectionate huſband,
Sir JAMES STONHOUSE, Bart. M. D.
to whom
ſhe had been married
thirty-four years.

Here reſts awhile, in happier climes to ſhine,
The Orator, Phyſician, and Divine:
'Twas his, like LUKE, the double taſk to fill,
To heal the nat'ral, and the moral ill.

You, whoſe awaken'd hearts his labours bleſs'd,
Where ev'ry touch by ev'ry grace was dreſt;
Oh! let your lives evince that ſtill you feel
The effective influence of his fervent zeal.

One ſpirit reſcued from eternal woe,
Were nobler fame than Marble can beſtow:
That laſting monument will mock decay,
And ſtand, triumphant, at the final day.

HANNAH MORE.

He died December the eighth, 1795,
in the 80th year of his age.

BE FAITHFUL.

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# APPENDIX

## TO VOL. II.

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# APPENDIX.

## No. III.

*See page 62.*

## A LETTER

*From a Minister to one in Affliction.*

MY DEAR SIR,

I AM grieved to hear that your amiable Daughter is dead.—I sincerely and very tenderly sympathize with you *under this affliction*, by which you are visited with sorrow upon sorrow, as it so soon follows the great loss of your Son.——Tho' I know not the *heart of a parent*, yet, I bless God, my temper is naturally impressible and compassionate; and though in some cases it hath been a source of grief,



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more than, in like circumstances, many others have felt; yet I believe my suffering friends have not wished it less so, nor upon the whole have I myself. I have lost many valuable young friends, whose education I had watched over with a paternal eye and care; whose characters were upright, amiable, and honourable; and whom therefore I loved as my children. My heart hath felt an anguish upon their removal, perhaps equal to what *most parents* feel in such cases; and I have found a *dreadful chasm* made in my hopes and joys. Such scenes are still fresh in my remembrance: And therefore I feel deeply and affectionately for *you*, under this stroke, to which the *distance of time and place* * makes no inconsiderable addition. I wish I could any way lighten your burden, and dry your weeping eyes. But what can I write or say, but what is already familiar (and I hope soothing and comforting) to your wounded spirit? However, let me desire you to turn your thoughts, dear Sir, to God *your* Father, and *her*'s who is now numbered with the dead; to Jesus Christ, *her* Saviour and *your*'s; and remember his bleeding compassion, dying love, perfect example of submission——his precious

* She died in *India*.

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ous promises---his entrance into heaven, and intercession for us there:---turn your thoughts to that *fulness* of grace and spiritual influence which he has to communicate, and will communicate, to all his friends and servants in their time of need. Think of the relation you have to the world on which she is entered, and of the serious hours you have had together, with a view of parting when God appointed. When you parted with her to so distant a situation, I am persuaded you thought it *highly probable* you should see her no more in the flesh; and your growing years and infirmities have so much increased *that probability* since, as to forbid the *hope* of it. So that her removal to another world hath, in this light, many alleviating circumstances in it: especially as you have so often, and so seriously, and so solemnly, since that first parting, left *yourself*, and *her*, and *all* your interests, mortal and immortal, with *her*, and *your* Father and God, absolutely and without reserve.

If *nature* will not be duly influenced by *such* considerations, turn your thoughts to, and keep them upon, the *hope* you have of meeting again and enjoying one another, in a far different manner from what this poor world will admit, (though she had been set-

tled

tled near you, or even in *Bristol*, the place where you live) and which, when it happens, will make all the duration of our *present* enjoyment of one another of no consequence at all. Think again, my worthy fellow-labourer in the gospel, what you *have* said to *others* in *like* circumstances, from the pulpit and in the parlour, and what you would say to *me* were *I* now in *your* circumstances. Think what you have *felt*, and *tasted*, and will I trust *always* do, in *every* day of trouble and distress. In short, turn your thoughts to every thing that will lead, and even constrain you to believe the will of God to be wise in all its determinations, infinitely wise; to be approved therefore, as well as submitted to.*

I know you will not dare to say, "Lord, is it fit that such a weight of repeated, complicated affliction should fall to my share; that disappointments in my dearest earthly hopes should come one upon another; and that at a time too when I am more than ever intent upon serving thee, promoting thy glory, and the salvation of my fellow-immortals?" I know you will vail to infinite wisdom, allow to God acts of

* Some passages of this very consolatory epistle, are taken from a Letter written by the Rev. Mr. BARKER to Dr. DODDRIDGE. See Collection of *Letters to and from the Rev. Dr.* DODDRIDGE. No. XXXI.

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of sovereignty, and subscribe to the goodness as well as justness of his conduct. This he *demands* from us, and this he *deserves*. And is there any thing in which we appear so much to advantage, and are really so ornamental to religion and useful to all about us, as in manifesting an humble, fiducial resignation to God, and a chearful acquiescence in his will, when he is pleased to take away the delight of our eyes, and joy of our hearts! Do we ever pray so well, recollect ourselves to so good purpose, aspire so much after the favour and love of God? Are we ever so hearty in religion, so careful to cherish and strengthen our hopes of glory? Are we ever so filled with wisdom and goodness, so able, so desirous to admonish and comfort others, as amidst such painful scenes? Are our passions ever so restrained, the pleasures and possessions of this world so overlooked, and our hearts brought not to seek *great* things for *ourselves* and *our's*, (see *Jeremiah* xlv. 5.) as by such painful events? How had it been with *you*, and *me* and *other* servants of God, had it not been for *afflictions*? had we not been sometimes sick, and sometimes sad; had we not attended chambers of confinement, and seen our lovely flowers fading and dying? But then, it is *affliction sanctified* — attended and followed with humble,

ble, fervent prayer—and prayer attended and followed with a supply of the Spirit of Jesus Christ.

You will now shew the religion of your divine Master to some considerable advantage, more perhaps than ever; and, instead of *sinking* under the present burden, let it be your *main* care and labour to *do this*, and apply vigorously to your master's work. An officer in our army in *Flanders*, seeing a brother-officer, whom he much loved, slain in a moment near him, said, "Ah! poor captain, *he* is dead;—but come; *we* must march on."—I wish to hear of your going to *Chesnut*, as you intended. There, air and exercise will, I hope, recruit your languid spirits, and a zealous engagement in your master's work will divert your mind from brooding over its sorrows, and fill it with thoughts, wishes and hopes, which will be your best relief, and draw down some peculiar supports and consolation from above. For when are we so likely to enjoy them, as when we vigorously serve our divine Master amidst disappointment and tribulation? A pious, zealous minister once wrote to me to this effect: "I have been under sore *affliction* by the death of my dear child: But God enabled me to be so much the more active and diligent in his work; and I have reason to believe,

lieve, that, by my labours since that event, he hath given me at least seven spiritual children, who will be my joy and crown of rejoicing in that day." May this be your happy case! Then it will be indeed good for you to have been *thus afflicted*, and thus *invigorated*. I am daily mindful of you in my poor way, and commend *you* and *your's*, to the great Intercessor, whom the Father heareth always.——My respects to your good wife, and your young folk. I am persuaded they will now study more and more to be a comfort to you; and in them, thro' the continued goodness of God to you, (which you do not and cannot overlook) you have much reason to rejoice.

I am your affectionately sympathizing
and faithful friend,
J. ORTON.

No. IV.

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## No. IV.

*See page* 365.

# A MEDITATION

*On a solitary Sabbath spent at Buxton; written about the year* 1752.

How *amiable* are thy tabernacles, O Lord of Hosts! my Soul longeth, yea, even fainteth, to see thy power and thy glory, so as I have seen thee in the sanctuary.—While I am attending here by these *salutary waters*, hoping that, through the divine blessing, they may be a means of restoring my *health*, great rain prevents my going to the *dissenting meeting*, and there is *no church of the establishment near*, on the services of which I should otherwise have thought it my *duty* to attend, as I could heartily have joined in most of the services *there* used.—A journey to any place of publick

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publick worship would, in *these* circumstances, be not only very uncomfortable but very hazardous to my health: I therefore choose to stay *at home*, believing that the God, whose I am, and whom I serve, will accept my sincere *intention* to join with my fellow Christians in acts of religious homage; and that he who prefers mercy to sacrifice, who knows my frame, and remembers I am dust, will *upon the whole* approve my conduct; especially as I have been desirous *to improve* my solitude in the best manner I could, by reading, meditation and prayer, and some useful discourse with my pious friend Mr. M—.

I have been thinking with pleasure and gratitude, how good God has been to me in casting my lot in a christian land, and favouring me with *weekly* opportunities of joining in the devotion of *christian assemblies*; and I *thank* Christ Jesus the Lord, who has honoured me with the *ministry*, and given me so much comfort in leading the devotion of christian people. And tho' this day I have *no opportunity*, either as a minister or a hearer, to edify myself or others by *publick* worship; I would still gratefully own the divine goodness, that I am not confined by *illness or pain*, that my spirits are chearful, and that he has enabled

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enabled me in any degree to *love* the habitation of his house; that *solitary* sabbaths are a *burden* to me; and that I am sorrowful for the solemn assembly, when I see so many about me, enjoying every *outward* blessing of Providence, yet, shewing no regard to *religion*, no concern on being *detained* from God's house, complaining that the *day is dull*, that the *weather* will not permit their *walking and riding*, and only some regard to decency and custom prevents them from following their *common amusements*.—The day is indeed dull to *me*, but I hope and know, that it is from *different* views of things, and a relish for something better than the joys *they* pursue, and the end of which will be heaviness. I *pity* their state and case, who are saying, When will the sabbath be *gone*, that we may return to our *business and pleasures* again? and while they seem *insensible* of their duty and danger, I have been praying to God to *shew* it them, and give them a *better* mind.

I have been endeavouring to consider what *particular* improvement I can make of this confinement, and it has led me to such *useful reflections* as these.—It becomes me to be deeply *humbled* before God, that I have made no better *improvement* of those sabbaths, which I have *formerly* had an opportunity of enjoying,

that

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that I have attained *no greater* heights of piety and devotion by the means of grace which I have so long and so plentifully enjoyed. It becomes me to be solicitous to improve *future* sabbaths, if God spare my life, to better purpose; to be more serious and devout in prayer and thanksgiving; more attentive in hearing; more careful *in reflecting* on what I have heard or delivered; and comparing *my life* with it; reducing all to *practice*, and labouring after greater attainments in christian experience and the divine life: For though I may not *again* be confined in such a place as this, God may, as through his righteous Providence he has *sometimes* done, (though blessed be his name, but *seldom*) confine me by sickness from the solemn assembly, or cut short my life, or cause my sun to go down at noon.—Let me consider *this confinement*, as well as every bodily infirmity, and the death of every acquaintance, especially every minister, as a *loud* call to work the work of God while it is day, before the night cometh when no man can work. Let what I see of the *irreligion and indifference* of most about me, quicken and excite me (if God spare my life and restore my capacity of service) to warn and teach my hearers frequently to *remember the sabbath-day*



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*to keep it holy*, not to forsake the assembling themselves together, but to cultivate a *love* to the house of God.

I have been endeavouring this day to affect my heart *with pity and concern* for those devout and serious christians who live *at a distance* from the house of God, and to whom it is so great an inconvenience and trouble to *attend*, and yet who *so frequently* attend upon it. This *solitary* sabbath will, I hope, increase my esteem and love for my *country* hearers, (which is already great) especially those that come *from the greatest distance*, and make me solicitous to encourage them, in public and private addresses to them, and to pray that God would regard *the pains* they take, and the *zeal* they shew, by making the word they attend upon greatly subservient to their consolation and salvation. May it make me solicitous to pray that those who live *near* the house of God, may be sensible of the privilege and advantage of such a situation, that they may value and improve it accordingly. I have often lamented the *indifference* which some of them shew, and heartily pray that *divine grace*, accompanying reproof and admonition, may *awaken* them to be more fervent in spirit, serving the Lord.

It

It hath been a great comfort to me to think in how *many* assemblies, and by how many raitonal and immortal beings, God is *this day* honoured: How many humble and devout souls are *now*, with pure and fervent hearts, offering up to him the sacrifice of prayer and praise, acceptable to him through Jesus Christ. I have been endeavouring, though absent *in body*, to be present with them in *spirit*, and while I have been engaging with them in some acts of worship, I hope I have been tasting something of their joys. I have been *reflecting with pleasure* on the wonderful Presence and Providence of God, on *his eyes*, which run to and fro through all the earth, and which behold with approbation and complacency every *devout soul*, in what obscure place soever he may be. I think with satisfaction on the presence of Jesus Christ, the great head of the church, who is *not only with his church in general*, but with *every* sincere disciple; and that the promises of his spirit are made to *every individual*, who sincerely *seeks* them; that the presence of God can make a *retired chamber* a little sanctuary, and give his devout servants reason to say, "surely God is *in this place*; this is indeed, *in effect*, the house of God, and the gate of heaven;" that though he loveth the gates of *Zion* more than all the dwellings

dwellings of *Jacob*, yet on the *latter* his blessing rests, and the spirit of the Lord is not *straitened or confined:* and finally, I have been thinking with pleasure on the general assembly and church of the *first-born above*; where God is honoured by a thousand times ten thousand happy spirits, *once* the inhabitants of earth, and subject to the same temptations and calamities, and struggling with the same inconveniences and difficulties as its *present* inhabitants; but who are now *perfectly free* from them all; joining in the sublimest strains of gratitude and praise, with every desirable circumstance and sensation, and loaded with all the blessings which an almighty and perfectly good *Being* can bestow, suited to the *capacity* and *relish* of their souls.

Whatever others think, it has long appeared to *me* a most just, lively, and encouraging description of the *heavenly* world, which the apostle *John* gives, when he says, "*there shall be no more curse, that his servants shall serve him, (or worship him) and see his face, which will make their worship pure, spiritual and glorious; and his name shall be upon their foreheads.* Rev. xxii. 3 and 4. Every one shall be a priest to God, and *holiness to the Lord* shall be as it were inscribed on every one. Blessed are *they* that dwell in his house below, they are still praising

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ing him. Thrice blessed, inexpressibly, inconceivably blessed, are *they* who dwell in his heavenly temple; where no sickness or weariness affect them; no aching head, no dull, languid heart, no external circumstances prevent, retard, or interrupt their worship, or any way imbitter the pleasure, or hinder the profit of it. They hear nothing *from* others, they see nothing *in* others, they feel nothing *in themselves*, which gives them the *least* concern or uneasiness: all is devotion, joy and rapture, and that of every one contributes to increase that of each other. On that *blessed assembly* the Sun of righteousness ever shines; and every joy that heart can wish or God bestow is *theirs*, and theirs for ever.

Upon the whole, one thing have I desired of the Lord, and that will I *seek after*, that I may dwell in the house of the Lord, at the *stated seasons* of religious worship, all the days of my life, to behold the beauty of the Lord, and inquire *his will* in his temple; and by this means, go from strength to strength, till I appear in *Zion before God*, and worship, sing and love with devotion, ardour, and joy like *theirs above!* Amen.

END OF VOL. 2.

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## THE FOLLOWING TRACTS,

*By the Rev. Sir James Stonhouse, Bart. M.D.*

*** Such of these Tracts as are marked with a Star, may be had by the Members of the SOCIETY for promoting Christian Knowledge, on the Terms of that Society.

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